





Division I

Section 7

No. \_\_\_\_\_







Digitized by the Internet Archive  
in 2015



MEMBERS OF THE EVANGELICAL MILITARY CHURCH IN ROME.  
Cav. Capellini in civilian dress in the center of the lowest row.

THE

# MISSIONARY REVIEW OF THE WORLD.\*

VOL. XXI. No. 8.—*Old Series.*—AUGUST—VOL. XI. No. 8.—*New Series.*

SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—  
SYSTEMATIC CHRISTIAN WORK AMONG SOLDIERS.

BY THE EDITOR-IN-CHIEF.

No work done among soldiers has for us more fascinating interest than that of Cav. Luigi Capellini in Rome, Italy, which we had opportunity personally to investigate in 1890, when we visited the chapel of the "Evangelical Military Church," founded in 1872 by this earnest man of God, and which has, therefore, just past its first quarter century.

He who has thus been at the head of this enterprise for twenty-five years—and whose work so strangely synchronizes with that of McAll in Paris—is characterized as "the soldiers' friend," as his fellow-worker in France was known as "the friend of *les ouvriers*." From its inception this project was essentially Italian, and both in its promptings and methods intensely personal. Signor Capellini "lives, moves, breathes, and has his being" in his work for the soldiers. To help, teach, and in every way befriend them; above all, to introduce them to the true knowledge of the Captain of their salvation, is his master passion. His fitness for the service for which he has such a consuming passion shows that he has been raised up of God for it; that it is his divine mission, and he is an apostle—one sent of God. Many young men of the Italian army have through him become good soldiers of Jesus Christ, and have endured hardness for His sake.

But little has been publisht as to Capellini's great mission, but the brief "memorials" are doubly interesting and suggestive to such as have been at the chapel services in the Eternal City, and have seen the ardor of this consecrated teacher and the responsive fervor of the absorbed audience which gives such eager ear to his appeals.

Capellini was born of popish parents and bred in Romish errors. His father died when he was a boy of ten, and his mother sent him to school under priestly control, where he stayed till he was eighteen, when he was strangely led to enlist in the army. A short time after, in strolling through the streets, he pickt up some leaves of the New Testa-

---

\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

ment. They proved to him light in darkness, liberty from bondage, and life from the dead. Let any who undervalue the power of the living Word note this new proof of the use God makes of His own book. Capellini from that day knew that justification and salvation come by faith alone, without human merit or priestly mediation, and at once he became a free man in Christ Jesus.

Of course, he had to meet opposition: his companions tried ridicule and threat. They sneered at him as a fool, and railed at him as "a Protestant." They warned him that the Bible is a bad book and is forbidden; but this drove him to study it the more that he might find out why it was a proscribed book. He longed for evangelical tracts, something, "some man, to guide" him in his inquiry after truth. One day he came upon a man who was giving away just what he wanted. This man was Angelo Castioni, Miss Burton's Bible colporteur. He won his confidence, and that very evening Capellini and Castioni were together, like Philip and the eunuch, and the Italian soldier went on his way rejoicing that he had enlisted in the army, since that was God's way of bringing him to the light of life.

Pity for his comrades led him to seek to bring them out into a larger place of faith in the great sacrifice, and soon he saw them taking from their necks the medallion images of the Virgin, worn as a charm, and studying the forbidden book; and not a few were converted. Miss Burton furnished him with Testaments and tracts, and he used all his available time in opening up the treasures of God's Word to as many of his comrades as he could gather about him in the barracks. Soon after, the command of a detachment, sent in pursuit of the brigands, made him his own master, and Capellini had religious conferences with his men unhindered. Morning and evening they had readings and prayers in common, and those who at first were only hearers of the Word, became doers of the Word, and then distributors of the Scriptures among the scattered peasantry on mountains, plains, and lowlands about Puglia and the Abruzzi. Then came the war with Austria, in 1866, and then the men went forth, all having Bibles in their knapsacks, and, as opportunity afforded, the commander and his regiment read the Scriptures and prayed together.

The thought was thus born in Capellini's mind that, by the agency of converted soldiers, God's Word might be borne into every city, village, hut, and hovel, and from this came in a little time the wider conception realized in the military church.

While at Parma, Capellini was attacked by cholera. His soldiers never left him. They repaid his ministries, reading and praying at his bedside, and interceding with God for his restoration. As strength returned to him, he felt that he must learn more of the Gospel that he might do more for men, and he sought the help of Rev. Henry Piggott, at Padua, at the same time enlarging his own holy effort in



behalf of soldiers. Then, as Rome became free, he felt that there his headquarters must be, because there was the main rendezvous for the military class.

Difficulties and dangers found him undaunted. Turned out of doors, he made the street corners his meeting-places. Crowds hung upon his words, but his money was exhausted. But God stood by him. Rev. Mr. Waite, minister of the American Union church, and later, Rev. Leroy Vernon, of the American M. E. church, came to his help, until the Wesleyan Methodists assumed the support of the work, provided a meeting-place, and paid Capellini's salary.

Easter, 1873, witnessed the first celebration of the Lord's Supper, and Whitsuntide the second, when of the 200 persons present, 45 were communicants. The *Roman Observer*, chief organ of the Vatican, now thundered against this "proselytizing of the soldiers." Persecution began to lay bare her red right arm, and soldiers were deprived of their "Protestant" books, and there were even arrests and imprisonments. Certain converts were arraigned, but refused to renounce their faith, and were dismissed with warnings to let alone evangelical meetings and Protestant books. A report was sent to Prince Umberto—since King of Italy—giving names of converted soldiers, and a council was called to consider how this work could be stopt. Prince Umberto concluded the council with these memorable words: "*See that no political plotting goes on under a religious garb, but do not hinder the men from fulfilling the duties of their religion.*"

Our space does not allow us to trace in detail this fascinating story, which has a charm seldom rivaled in any tale of Christian heroism. On Christmas day, in 1873, Admiral Fishbourne presented, in behalf of English soldiers, two chalices and accompanying vessels for the eucharist, and the flagon bears the inscription: "From the soldiers of England to the evangelical soldiers of Italy." And such was the eagerness of the men to be present at the Lord's Supper that they stayed in Rome at their own cost, paid for substitutes, if on duty, or slept on benches in the chapel, if too poor to hire lodgings.

For the conduct of the military church, a deacon was chosen from every corps and from the hospital attendants—the latter to look after sick soldiers. It is interesting to notice how this hospital deacon, Basato, met the priests and nuns bearing the consecrated host and wafer to a dying man. They bade him remove his cap and bow his knee, but he calmly answered: "I worship God alone, and *not a god made of flour.*" This exposed him to persecution, but he bore it meekly.

From time to time classes are discharged, having served their time, and those who have received evangelical truth are sent home with ample supplies of good books to give away, and so this military church is a recruiting office for the ranks of the soldiers of the Cross.

During the legal period of service the troops are brought under the teaching of Capellini, and then return home to disseminate the precious truths they have learned, and become an evangelizing power in the entire country of their birth. The chapel at Rome is a receiving and distributing reservoir through which the Italian soldiery pass.

In 1875 the meetings were transferred to a larger chapel in Via Bottighi Oscura, where a library was started, etc. When the same year the military church kept its second anniversary, 250 soldiers and 105 communicants were present, and, as on former occasions, every participant took away a Bible as a memento.

The soldiers, who as converts return to their homes, have to meet persecution. Some have to leave their homes, and even the neighborhood, and flee to some other place, stripped of everything except their faith. Yet conversions go on at Rome, and the work of witness everywhere where the "elect dispersion" are scattered.

On one occasion the church was much disturbed by the colonel of the Bersaglieri, who, by pretenses of various sorts, found out who were evangelicals, and took all their books from them. Capellini complained to the general in command, and the result was again a vindication, for it was found that these Protestant "perverts" were *in no way transgressing their duties as soldiers of Italy*; and a religion that makes better men and more loyal soldiers may find toleration even in the Italian army. As a colonel said, when told that the whole regiment was turning Protestant: "Better the evangelical meeting than the tavern or brothel."

The whole history of these twenty-five years is full of romantic reality, but abounds with examples of the power of the Word of God, and of the God whose Word it is. How often have officers, who have forced the men to give up their Testaments, read a few pages, out of curiosity, and found salvation! Once a soldier, who had frequented the meetings and accepted the books, gathered his comrades by the Tiber and threw the books into the river. Many fell short, however, and were picked up on the bank, and again led to the knowledge of God. The name and address of the military church being on the cover, this also drew the men to come to the meetings, so that some of them witness that they had "become disciples of Christ by means of a New Testament saved from the water." Again a host at a tavern found on the dead body of a victim of accident a Capellini Testament, which he stole glances at and begged he might keep.

The heroism of Capellini could be learned only at the Cross. In the army of Italy all shades of opinion are found, from atheism to ultramontanism, and acts of intolerance are inevitable from those who, because they believe nothing, persecute believers, or from those who, because they believe something, will allow no one to hold any other doctrine. And so between the infidels and the bigots the poor

soldiers run a perpetual gauntlet between two rows of enemies, both armed with clubs, that are as merciless as the iron flail of Talus.

Again, the convert is in constant danger of imposition as well as opposition from some officer, as when a private, Luigi Fares, for a month was kept on duty so constantly that he had *not a night's rest in bed*.

Perhaps the greatest discouragement of Capellini is the constant depletion of his church membership by the return of soldiers to their homes. In the autumn of 1880 the soldiers' church had but twenty left in Rome, and six regiments, with 7,200 men, had not among them one Protestant. In 1881, 400 registered hearers of the previous year were transferred, and only 37 communicants remained. Yet the same untiring, persistent evangelism! Capellini and his evangelists and colporteurs station themselves at the fountains where all have to go for water, and there lead thirsty souls to the well of living waters; or they go away to more distant encampments to gather in recruits for the army of the Lord. And, when the soldiers leave Rome, as active a correspondence as is possible is kept up with these scattered members of the flock, who are often as sheep among wolves. Tracts, Testaments, and books are diligently and at all times scattered in every direction, and blessed are they who, like Mr. Hawke and Mrs. Robertson, have the privilege of supplying the seed for such wide sowing.

The results of this work can not be tabulated, but the first eight years' labor showed an aggregate of 730 registered converts. What could be shown if all the fruits of the work of the subsequent seventeen years could be presented also! And what of the unhistoric distribution of the Word of God and of the living epistles!

Before we conclude, let it be added that, tho Cav. Luigi Capellini is a minister of the Wesleyan Methodists, who support his work in the main, the soldiers of the military church are not reckoned as Wesleyans, but are encouraged to join the evangelical body nearest their homes, and all evangelical communities are gainers by the undenominational work done in Rome. Will not Christian visitors go and see for themselves the noble work done in Via delle Coppelle No. 28? Will not Christian givers send help in the Lord's name to Luigi Capellini, whose address is No. 14 Via Pozzo delle Cornacchie, Rome, and so become sharers in his noble work?

In 1879, Leo XIII. took alarm and ordered the monks and nuns in the military hospitals to carry out among the soldiers a more aggressive propaganda, and the Bibles were stolen from under the pillows, and every effort was made by threat and bribe to induce them to return to popish books and priests, but in vain.

In his new report, 1897, Cav. Luigi Capellini writes:

"In one of the meetings, among the young men attentively listening to the preaching of the Word, I noticed a young corporal of cavalry who made a strong impression upon me by his intelligent air and the atten-

tion which he paid to the sermon. My second son, Alfred, a student at the University, who goes to the services, and sometimes takes my place when I am absent, went up to him and invited him to come up to the house. Here we found that he is the nephew of the pope—Count Pecci. His open countenance, his loyal and frank way of speaking, convinced us that he was really seeking the truth, and I gave him a Bible and some books. His uncle, the pope, had made him one of his ‘Guardia Nobile,’—but he had to serve under the king as an Italian subject. He not only continued to attend the services as long as he was in Rome, but he also brought with him many of the men under him, thus becoming himself a propagator of the truth.”

Later on in his report, Signor Capellini says that in order to stop or neutralize his work, the priests have instituted organizations called Catholic Military Clubs, providing for the soldiers amusement, cigars, and tobacco, and Catholic books. Among these latter was one called ‘Errors and Heresies of the Protestants,’ in which ridicule was cast upon the services of the military church. It was important that something should be done to meet this dangerous innovation, so Cav. Capellini opened schools in which the uneducated soldiers might be taught to read and write, and provided rooms with books and writing materials for the use of the better instructed. This provision has been highly appreciated by the men, and the work has gone forward all along the line.

#### WORK AMONG THE SOLDIERS OF INDIA.

The “Prayer Room” movement and Soldiers’ Christian Association in India is another of the comparatively unknown forms of Christian service among those who follow the profession of arms. W. B. Harington is the founder of this really great enterprise, that has been so singularly owned and sealed of God.

If anything has been a public scandal it has been the British soldier in the land of the Hindus. His life, character, and environment have to a surprising extent been the theme of private and public comment for twenty-five years. So dark, so sad has been the picture drawn that there have been not a few who have contended that there was a fatality about his evil-doing, and that the combined influences of climate, diet, army life, separation from home influence, and the contagion of a vicious atmosphere, both perpetuate and extenuate a low type of morals. The Christian sentiment of the world has been shockt—nay the worst of it is that so much so-called Christian sentiment has *not* been shockt—when a life of shameless debauchery has been defended, and unlawful lust been provided for as tho lechery were a necessity! and even a conspicuous Christian woman has been found to justify the sacrifice of her own sex on the altar of this modern unchastity.

We are glad to be able to paint a very different picture, and show how much has been already done to help British soldiers to learn the

victorious power of the Christ-life, and so to walk in the Spirit as not to fulfil the lusts of the flesh. We do not designedly pass by any other good work done in promoting sobriety and chastity, by the army Temperance Association and army guilds, etc., when we refer somewhat at length to the noble effort of Mr. Harington, which was first begun in 1859 in Oudh, and has for more than thirty-eight years been spreading throughout India, and even to Cairo, Mauritius, and Singapore.

For many years Mr. Harington has met the British soldiers five times a week, in barracks, camp, or on the line of march. Thirty-



SOLDIERS' PRAYER-ROOM AT MOOLTAN, INDIA.

eight years ago, three soldiers of the 54th Regiment, quartered in Oudh, came over from camp to the tent of Mr. Harington, where he was occupied with the matter of hutting British troops, and asked that they might use for devotional meetings, every evening, a small building he had just completed for an office. And now Mr. Harington has, with government sanction and aid, secured, and in fact, *erected*, in nearly every military center throughout India, a *Soldiers' Prayer-Room*. So manifest were the blessed results attending his earlier efforts that, as a matter of the "Department of Public Works," with which he was connected, it was deemed the most economical use of the public funds to provide at least one place in every British cantonment, where the soldiers may find a reading-room, writing-room, and a meeting-place for Sunday and weekday assemblies for prayer and praise. Mr. Harington has planned these buildings, their size, shape,

and fittings, and they are places which the soldiers can call their own. In 1868, the governor-general in council declared that such rooms "shall be considered one of the recognized requirements in the barracks of every British regiment or considerable detachment of troops;" and thenceforth the government undertook the provision and maintenance of these prayer-room buildings with fittings, furniture, lighting, warming, cooling, etc.

Mr. Harington has also formed in every cavalry regiment, infantry battalion, and nearly every battery of royal artillery, in service in India, a branch of the Soldiers' Christian Association. The diminution of vice and crime has been remarkable. The loss of good conduct badges, the trials by court martial with imprisonment and other penalties, have comparatively ceased, and the physical and moral health of the whole army has been vastly improved. The governors, judges, magistrates, and statesmen, who have been most eminent in Indian affairs, have been the foremost in their testimony to Mr. Harington's work and given their aid in it; and from officers, chaplains, and men, he has had warm and enthusiastic support in his self-denying and successful labors. Government aid did not cover such items as Bibles, hymn-books, libraries, papers and magazines, wall texts, and table covers and table lamps, clocks, musical instruments, etc., so that for the proper prosecution of the work donations are constantly needed, and the more as the work rapidly expands. Printing, stationery, postage, traveling expenses, etc., need also to be met by special gifts.

In 1895 the number of prayer-rooms was 89, of which 30 were garrison or depot, 5 cavalry, 19 artillery, 35 infantry, and the average expenditure was but ten pounds annually for each room. Up to the end of 1889 Mr. Harington met to a very large extent out of his own purse the needs of the work. Since retiring from service—having reached the age limit—he has given his entire time and attention to *this* work, and hence has been unable to bear the financial burdens as he did when in government employ.

The work which is before Mr. Harington and his helpers is nothing less than winning soldiers to Christ. The Word of God, prayer, praise, personal contact, all wholesome restraints and loving constraints, are the weapons which have proved not carnal indeed, but mighty to the pulling down of the strongholds. The motto which is to be found conspicuous in the prayer-rooms, "Jesus only," well defines the basis of trust and the object of effort. "Joined in prayer—joined in the Word—joined in His work,"—this is the practical bond and secret of unity. The work is carried on as under the eye of the great Commander. Knowing Mr. Harington personally, we have no hesitancy in commending this work to the sympathy, prayer, and pecuniary aid of every true lover of the soldier and his

welfare. The Soldier's Bible and Prayer Union (with the *Soldiers' Magazine* as the common organ) was started in 1886, and is now therefore in its twelfth year.\*

#### THE SOLDIERS' CHURCH IN ADEN.

Of the work among the soldiers in Aden there is not space to treat. Under the charge of Dr. John C. Young it progresses promisingly. Dr. Young, who went to Arabia under the Keith Falconer mission to work for Arabs, writes:

"When I came here five years ago, I found that the non-Anglican soldiers were without a place of worship, and that no services of any kind were carried on. . . . Having obtained liberty from the home committee, services were started, and continued for four years, in the largest room of the principal hotel in Aden. On the fifth anniversary, however, we entered our new church. Since then we have never had a smaller congregation at the evening service than 100 soldiers, and last Sabbath there were twice as many soldiers as the government return declared there are of non-Anglican soldiers in the whole garrison.

"Many have declared that they have been spiritually helped. One man, who had been promoted through bribing his senior non-commissioned officer, after conversion handed me £10 to send anonymously to the man he had wronged, and, having given up his stripes, declared that he never felt more happy in his life. Nearly a year after he wrote, telling me of the real joy he felt, and how now he could speak to his fellows with a clear conscience.

"At the prayer-meetings on Wednesday nights there are sometimes more soldiers present than at 'parade service,' when the men are forced to attend. The vestry of the church is used by the soldiers' Christian association, 'and there is a meeting of some sort every night.'"



AT THE OPENING OF THE ION KEITH FALCONER MEMORIAL CHURCH, ADEN, ARABIA.

\* Address, W. B. Harington, Gen. Hon. Secretary, S. C. A., Totland Bay, Isle of Wight, England.

## THE SUPREME NEED IN MISSION WORK.

BY REV. GEO. H. C. MACGREGOR, M. A., LONDON, ENGLAND.

Throughout the whole missionary world there is at present a very deep sense of need. In every report of every society this finds expression; in every letter of every missionary this is revealed. Opposed as our missionaries are by the gigantic and growing masses of heathenism they feel overwhelmingly their own helplessness. The power of evil is so terrific, and the forces of evil are so active, that they are apt to despair. So from every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but *prayer*. Even above the urgent cry, "Come over and help us," and God knows they have enough reason to utter that cry, we hear the words, "Brethren, pray for us."

This longing on the part of our missionaries for prayer is a most blessed sign. If the call of the missionaries is responded to by the home churches, and we really get down on our faces before God in prayer, we may see in these last days the mightiest outpouring of the Spirit of God upon the world that the Church has ever witness.

In this deepened sense of the need of prayer which is noticeable on every side we have a token that the Church is entering into full sympathy with her Lord. For the Lord Jesus has all along told us that the supreme need of missionary work is prayer. In His first utterance on the subject He made this plain. "When He saw the multitudes He was moved with compassion for them, because they fainted, and were scattered about as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore." Before "Go," before "Give," comes "Pray." This is the Divine order, and any attempt to alter it will end in disaster. Prayer is to missionary work what air is to the body—the element in which it lives. Missions were born in prayer and can only live in the atmosphere of prayer. *The very first duty of a church in organizing its foreign missionary work is to awaken, maintain, and sustain, in its members the spirit of prayer.*

## REASONS WHY PRAYER SHOULD BE PREEMINENT.

1. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, that he is aiding in the *Divine* enterprise of missions. Prayer puts God first. It reminds us that He is the supreme worker. It reminds us that He is the supreme director. It reminds us also that only in so far as we follow the line of His will can we have true success, and it inclines us to wait on God that He may reveal His will to us.



How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so many business details that unless the church is simply full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to His voice, and brings the heart more and more into sympathy with His purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is *men*. If the harvest-field is to be reaped we must have laborers. But how are these laborers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." The surest way to get missionaries is by the throne of God. Appeals to God will man the fields more quickly and more efficiently than appeals to man. In the evangelization of the world, the missionary prayer-meeting is a greater force than the missionary public meeting. A praying church never lacks missionaries. If missionaries are not forthcoming to carry on the church's missionary work, it is a sure sign that that work has not the place it ought to have in the church's prayers.

The second great need of missions is *money*. The apostle puts the two together when he says, "How shall they hear without a preacher? And how shall they preach except they be sent?" Money is needed. How is it to be obtained? By prayer. The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and the pockets of His people. And He will often begin with those who are praying. This is what we have to learn. Teach your people to pray for missions, and you have already taught them to give to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about having the prayers of our people as they are about having their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realized how much has to be done in connection with our missionary work that can only be done by prayer? I believe if we realized this we would realize the urgency of the question more.

(1.) We appoint a committee or board to manage our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men we appoint are kept

in touch with God so that in the work the Spirit of God as the Spirit of wisdom shall rest on them.

(2.) We invite men to be our missionaries in the foreign field. How shall we secure that the right men go forward? What provision shall we make that they may be men full of faith and of the Holy Ghost? We send these men out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief, against laziness? Only by prayer. Nothing else will do it. The best men that can be obtained for this service need to be continually upheld, and *a church has no right to send out any man unless she is prepared to uphold him by prayer.*

(3.) We gather out from among the heathen through the work of our missionaries groups of men and women, and bring them into the fellowship of the Christian Church. But how are we to encourage them, and keep them true? Only by prayer. Our missionaries can not do it. They may be far away. Our money can not do it. It is not money they want. Needs like these can be met in no other way than by prayer. This is an absolute necessity for the proper carrying on of missionary work. If it is to prosper it must be steeped in prayer.

#### THE CHARACTER OF THE PRAYER NEEDED.

Let me say at once it must be prayer which costs us something. We must not in this matter offer to the Lord our God of that which costs us nothing.

1. Prayer for missions must be intelligent. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in this matter, perhaps, but it is not according to knowledge. Their service is not a reasonable service. How can our prayers be supposed to be real, if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with the fuel of missionary information. Prayer must be based on knowledge. The knowledge which leads to true missionary prayer is twofold.

(1.) It is the knowledge of the *principles of missions*, that is a knowledge of what God wishes to be done. This can only be obtained by honest, earnest, prayerful, long-continued study of God's Word. There God's will is revealed. What it is we must discover, for he can not pray aright for missions who will not take pains to discover God's thoughts about them.

(2.) It is a knowledge of the *facts of missions*, that is knowledge of what God is actually doing. This is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings. He who has not sufficient interest in this work to desire to hear what has been done will certainly not have sufficient interest to lead him to pray for the doing of it.

2. Prayer for missions must be definite. What is true of study in general is true of missionary study. We should endeavor to know something about every mission, and everything about some missions. While we endeavor to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. The missionaries working there should be known to us by name. We should, if possible, make their personal acquaintance. We should make them our personal friends. Their names should be household names with us. Every scrap of information about them should be welcome. The geography, the history, the ethnology of their fields should be studied. Then they will have a special place in our prayers. Our prayers will be definite and, growing in definiteness, will grow in power.

3. Prayer for missions must be intense. We must learn in this matter to labor in prayer. But what is implied in this laboring in prayer? It implies our getting into sympathy with the mind of Christ. It implies that we look on the perishing multitudes with the eye of Christ until His passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the Bread of Life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured through our hearts such a tide of the love of Christ that we yearn for those lost souls, as He yearned for the lost world. And then we kneel to pray, to labor, to wrestle, to agonize in prayer that laborers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.

---

## THE MORAL AND RELIGIOUS CONDITION OF SPAIN.

BY CHARLES E. FAITHFULL, MADRID, SPAIN.

Pastor of Chamberi Evangelical Mission Church, Madrid.

Spain is a country comparatively little known and still less understood by foreigners in general. The difficulties in the way of securing accurate information are particularly great in the case of the missionary, for, with rare exceptions, he is confined to a section of the community that in no country fairly represents either its virtues or its vices. An occasional glimpse into other strata awakens a conviction that the usual opinion, as to the general condition of the Spanish people, is not so hopeless as some have depicted it. That the door opened to the pure Gospel in 1868 was of God, must be evident to the most superficial observer, tho it was brought about by political

intrigue as the outcome of well-nigh exhausted patience. The fact that in almost every place where this Gospel has been carried by true messengers of the Cross, whether men or women, there has been a response resulting in the formation of churches in most of the important cities, is as pregnant with instruction as with hope for the future. Spain's *religious* condition is the true key to its *moral* status, for the religious standard of a country gives the tone to its morals and even to its customs.

The Romish Church, that many have supposed, erroneously, to be on the decline, still holds the consciences of the women with a firm and pitiless grasp, and, externally at least, a large majority of the men of the upper and middle classes; tho, in the case of the women especially, this does not necessarily indicate deep religious



VIEW AT EL ESCORIAL—THE CELEBRATED MONASTERY IN THE DISTANCE.

sentiment. Nevertheless they form a potent factor in the religious element of the nation, strongly influencing the men, who, for the most part, have no religion, or have not either conviction or courage to take an independent stand. The power of the confessional, and the terribly deadening influence of a worship based upon a lie, must bear their poisonous fruits in the daily life. Doubtless some secretly adore the Savior, and others look above and beyond the grosser forms of Romish worship, and seek to adapt their lives to Christian doctrines, so far as their limited knowledge permits, but these dare not express their convictions, knowing full well the consequences. To the few who have had the courage to leave the Roman Church, braving all for Christ, merciless intolerance has been meted out, and *practically* all sympathy with such, even to the alleviation of physical sufferings or succor in old age, is systematically and determinately

withheld. Imagine a country devoid of hospitals, orphanages, almshouses for aged poor, or for disabled soldiers and sailors, or kindred institutions for *any but Roman Catholics!* This is the deplorably sad condition to which Spain has been brought by the so-called Christian Romish Church after eighteen centuries of Christianity. When it is remembered that the majority of those declaring themselves to be evangelical Christians are exceedingly poor and almost devoid of influence in the "upper circles," this mournful picture is complete.

What a field is this for Christian philanthropy! The task of the missionary is, indeed, a continuous *via dolorosa*, a daily struggle with various elements, spiritual, moral, legal, and social, in order to retain



OUTSIDE THE CHAMBERI EVANGELICAL MISSION, MADRID.

what has been left of the so-called liberty of worship, that in practise has become, with few exceptions, only toleration.

Take, for instance, the law as to civil marriage. Notwithstanding the fact that, according to the statute, every citizen has a right to be married without ecclesiastical intervention, the Romish Church is unceasing in its efforts to influence the civil authorities so that almost endless difficulties are placed in the way of obtaining the necessary documents, which, for the poorest, cost at least six dollars. In addition to this she stigmatizes civil marriages as concubinage, thus intimidating many, and putting hindrances in the way of the free exercise of conscience.

A member of the Chamberi church was recently married without a priest. His father, a fervent Romanist, at first withheld his consent, and when he at length yielded, the judge before whom he went to make his declaration, officiously did his utmost to dissuade him, appealing to the *religious* sentiment in order to hinder his son's mar-

riage. This is the general attitude of the authorities in a land where respect for private conviction is a scarce commodity, and where, in consequence, submission to such is at a premium. I am sorry to add that, even in the highest circles, bribery is most common and an easy mode to overcome difficulties and evade the law.

Thus much for the darker side of the picture. When, in 1872, my attention was drawn to the suburb of Madrid, known as Chamberi, education, even primary, was sadly lacking. So far as memory serves me, there was but one school in the district, and that entirely under ecclesiastical control. To-day there is here a numerous and flourishing church; schools for boys, girls, and infants were opened, and have been maintained ever since, about *eight thousand* children having past through them thus far. A great change has resulted. Schools, both higher and primary, public and private, paying and gratuitous, have sprung up on all hands. Still our numbers do not diminish, tho the small fee charged at the commencement has twice been raised, and will yet be further increast so as to assist in supplying the teachers' salaries and other expenditures. A Roman Catholic lady, who visits the family of two of our teachers, related a conversation which she overheard in one of their schools, to the effect that more thoroughness was needful, as the instruction in the Protestant schools was acknowledged on every hand to be so superior. When I add that our first aim is the spiritual well-being of the scholars, and that the eight Spanish teachers are all decided Christians, the preceding remark is sufficiently explained.

With increast education there has, of course, resulted the usual mingling of good and evil. Since the literature of Spain, especially that read by the lower classes, is almost exclusively of the most deleterious character, there seems to be little immediate fruit for good, except in the case of those who have come under daily Christian instruction in Protestant schools. The reading propensity, too, would seem to be much less developept than in more northern lands, for tho Madrid can boast of a splendid national library, with a large and comfortable free reading-room, I have rarely found more than a few individuals enjoying its privileges. Doubtless some rather above the artisan class, and especially students of the various universities, avail themselves occasionally of the advantages offered, but rather from necessity than from love for reading.

The love of pleasure is the *chief* hindrance to real seriousness of thought, and so long as the national pastime is in the bull-fight, a radical change, either in character or temperament, can scarcely be expected. Notwithstanding the very grave condition of affairs generally, the carnival this year was exceptionally brilliant, possibly with the idea of diverting the people's attention from the real state of things. The following translation of an address delivered by the

cardinal archbishop of Valladolid, will let further light into the two-sided question under consideration :

“All acknowledge that the actual situation of Spain is the most critical that our country has past through in the present generation, and can only be compared to that which preceded the French invasion at the beginning of the century. All know that we are in danger of a tempest from without, and that within a volcano is roaring under our feet. Notwithstanding, we hear of more preparations for public diversions than usual, noisy preparations for feasts, battles of flowers, bull-fights, mask balls, and the like; a paroxysm of the foolishness of carnival as out of place as it is exaggerated. In its nature carnival is a barbarous custom, nearly always immoral, and frequently sacrilegious and impious, especially so in these days of so much mourning for our insulted country, in addition to the grief of the Spanish mothers, whose sons have died in Cuba, and who, from the solitude in which they weep, can hear the loud laughter of vice as well as so much blasphemy. It appears as if the people were to be diverted to prevent them realizing their condition, to be intoxicated with pleasure that they may not feel, to bring them down to the level of the Roman decadence. We see, with the most profound sorrow, that it is intended to make the carnival this year more uproarious and, on that account, *more immoral than ever*. How can this phenomenon be explained? If we look at it from a natural point of view, it is repugnant to all delicate sentiments to make so much ostentatious merriment in a country and at a time when so many tears are being shed, and where there is likely to be cause for many more. More sensible have been the places, sadly few in number, that have happily agreed not to celebrate the carnival this year. The money dissipated on this ostentatious luxury might be used for food and medicines for our poor soldiers, or it might help to construct machines of war, which would contribute to make our flag respected. We ought to reflect upon the repeated warnings which God has given to us, for has not the Lord's prophet said, ‘The earth is desolate because no one considered?’”

As to the political situation, we know not what a day may bring forth. The national pride, piqued by the Marquis of Salisbury's late speech, in which he referred to moribund nations, has found expression for its wounded feelings in the press. One local paper, *El Imparcial*, expresses itself in a leader as follows :

“A country that has sent across the Atlantic to Cuba ten times more soldiers than England despatched to America to sustain her sovereignty in what are now called the United States, and tho surprised by a war with the stranger, and weakened by other surprises not less painful, still confronts the risks without vacillation, has still many ages to live. This nation may be weakened by such a struggle, but, thanks to a strong constitution, it will recover. At the present time it is certain, as Lord Salisbury asserts, it is without eminent men or true statesmen; but is it, therefore, logical to suppose that we shall not again have any? Other nations have past through analogous periods, including the one whose destinies are now directed by his lordship, and he is not able to affirm that its administration at one time was not as corrupt as ours is at present. These are passing circumstances in the lives of nations, but the

permanent, the great national mass, the soil from which springs the sap that nourishes the state and its organisms, has inexhaustible force. This has been proved many times, and it will be proved again."

This extract must suffice to illustrate the general feeling, and tho the not doubtful issue of the present struggle is freely discounted by Spaniards, one thing is clear, they are determined to lose with honor. May the outcome be for the furtherance of the Gospel, both in this peninsula and in the present Spanish colonies.

Before closing, it may be of interest to trace briefly the progress of Gospel effort since the year 1868, in which year it was my privilege to enter the field shortly after *the* event of September, known here as *La Gloriosa*. Simultaneously several others, stirred by the remarkable events that culminated in the dethronement of Isabella II., commenced, in various ways, to make known the true and only way to God. Halls were rented and transformed into temporary preaching centers; the Scriptures were freely distributed; schools were opened; the British and Foreign Bible Society and subsequently the Religious Tract Society of London, began organized work. Nor were the British Isles alone in this Christ-like invasion, for Germany and America, and later on Switzerland and Sweden, all contributed their valuable quota of men and women, who have devoted talents, time, and means, some of them without any remuneration, to extend the knowledge of Jesus Christ as the only Savior, the one mediator between God and man. As the result of labors carried on in France and Switzerland previous to the revolution, a few Spaniards were ready to enter the open doors, and these were quickly reenforced by others as the fruit of efforts of God's servants, many of whom are now fallen asleep. Of these one recalls with joy, mingled with sorrow, such names as Gladstone, Gould, Corfield, Lawrence, Fenn, and Blamire, and of Spaniards, Carrasco, Cosidó, Ruet, Castro, Alonso, and Blanco, all personally known to the writer, and with whom he had hearty fellowship, and, in different measures, cooperated in the one work during the seventies. The band that is left is small, indeed, comparatively. Here in the capital, with well nigh half a million inhabitants, the Protestant churches number but *four*, with a minimum of ministers scarcely aided by either evangelists, city missionaries, or Bible readers. Is it not time for a more extended movement, and may we not expect soon to reap still more tangible fruits to the large amount of precious seed sown in the faith, and with many prayers and tears? These are questions which we are continually asking ourselves, and that are construed into the earnest supplication, "Breathe, O Lord, upon these bones."

I have referred to the suburb of Chamberi, where the work was commenced by me in 1873, and where the beloved and honored Albert Fenn subsequently devoted his best, both of talents and years, to its



extension and deepening. Now, once more, as its responsible guide, I have the double satisfaction of entering upon his labors and seeking to go forward; but—where are the workers? Besides myself there is but one other laborer, a German lady, who for many years has filled an important sphere among the women, and yet the whole district, saturated, as it must be, with Gospel teaching, is open to us. One of the two male teachers lends me occasional aid in the services, as also a worthy carpenter, whose consistent walk for years must tell for good; but the whole pastoral work connected with a church of over one hundred communicant members, the supervision of schools, containing four hundred children, guidance and arrangement, besides correspondence, etc., all devolve upon me. Well may one cry the brief but powerful petition, “Lord, help!” Of fruit it scarcely behooves me to speak, but to His glory be it said, there is a continuous stream,



A GROUP OF CHURCH MEMBERS OF THE CHAMBERI MISSION.  
Pastor Chas. E. Faithfull on last row to the left (with a high hat).

albeit small, of manifested blessing, and not a year passes without additions being made to the little company, despised, indeed, of men, but dear to Him who purchased them with His blood.\*

May the perusal of these lines result in further prayerful interest and increast practical effort in behalf of a country so deeply interesting both for its historical past and for its continued and apparently ever increasing misfortunes. We see but one remedy: full, unequivocal freedom of conscience, so that the glorious Gospel of the blessed God may be placed within reach of every creature. For the first we pray, while seeking daily grace and wisdom to accomplish the second.

\* One great cause for satisfaction and thanksgiving has been the recent acquisition of freehold property, admirably situated for chapel and school premises, of the approximate value of \$10,000, vested in an English company and registered in accordance with the Spanish law, so securing them in perpetuity to the Gospel. True, the buildings are insufficient, and have required to be adapted, and they still need alterations and enlargement so as to suit them thoroughly to the purpose for which they are destined. I confidently look to Him, who has provided hitherto, to give me, through His people, the \$3,000 that would enable me to accomplish this, and thus complete what has been so well begun.

## DISSATISFACTION WITH BRITISH RULE IN INDIA.\*

BY REV. ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA.

The English government in India is, in my opinion, in its main lines, the best government on the face of the earth for its situation, *i. e.*, an immense empire of mixt and somewhat hostile races, subject to a foreign power. Indians are not able to rule their land. In wisdom and mercy God put it into the hands of the British, who have the gift of governing far and away beyond any other people. Americans could not have administered India nearly as well. The English rulers of India, as a body, are the most capable rulers in the world. Most of them are selected after a difficult competitive examination, mental and physical, after which they receive special training.

India was once a land of wars, intrigues, grinding taxation, tyranny of castes, famines with hardly an effort to ameliorate them; plagues and epidemics mostly left to run their own course, ignorance, and separation from the world. English rule has made it an empire of internal peace and order; laws on the whole wise are generally justly administered; magnificent highways, railroads, telegraphs, and post-offices promote communication and prosperity; commerce and trade are multiplied; education is fostered and increast; sanitation and health are vastly improved; harmful customs are gradually abolisht; taxes, tho high, considering the poverty of the people, are decidedly less than in non-English times, and are collected honestly and considerately. As for the recent famine, nowhere was such a gigantic distress dealt with so heroically and successfully.

All these great and palpable advantages are more or less appreciated by all Indians. All appreciate the order. Of all classes the traders are best satisfied, for they have no cause for complaint, and have great advantages. The educated classes appreciate the higher elements of civilization. The government is most helpful to the lowest classes. The farmers, who form the bulk of the people, have no occasion for dissatisfaction, and are not dissatisfied, save when complaint is made to them of the expensiveness of the government.

\* Having been askt to write upon the causes and results of dissatisfaction with English rule in India and the remedy, I feel great hesitation in doing so, especially in an American missionary magazine. Describing the situation in such an organ will not help either Englishmen or Indians to remedy their weaknesses, nor enable American Christians to help them to do so. The only reason why I write is one supreme missionary consideration—to try to help American Christians to realize, through the situation here, their own increast responsibility in connection with the evangelization of this great empire.

Whatever fitness I may have for writing on this subject is due to the following facts: I was born in Bombay, and, tho an American citizen, yet I have spent the larger part of my life here, where I have been a missionary for twenty-three and a half years. At times I have edited an Anglo-vernacular paper, and have read Indian papers. I have twice been a delegate to the Indian National Congress. I have traveled over much of the country, and have acquaintance with Indian leaders. Sometimes I confer on such subjects with intelligent Indians. I venerate the queen, have very high respect for the English administration of India, and most earnestly desire its supremacy.—R. A. H.

Ignorant people everywhere consider any taxation a sort of oppression. Yet there is dissatisfaction, and more open expression of it. The two classes to which dissatisfaction is practically confined are, to some degree, the educated classes, and to a large degree the Brahman caste. The Brahman caste, as a whole, is more or less dissatisfied because it sees its own former prerogatives gradually, but certainly, lessened; and because, as the most devoted to Hinduism, it sees that religion losing hold on the people. Without any direct intention of the rulers to produce such a result, British influence involves the decay of Hinduism.

#### THE PRINCIPAL CAUSES OF DISSATISFACTION.

1. The saying of our Lord, "*Ye can not serve two masters,*" covers the most important cause. With all the very great services which the British rule has rendered, and is rendering to India, and with all the earnestness and devotion of a splendid body of rulers, who honestly pay much regard to India's welfare, and who greatly promote it, it can not be said that they have an eye *single* to India's welfare. What is good for Englishmen and for British trade is a consideration which constantly presses its claim, and which often confuses and pushes aside the consideration of what is best for India. It is a law of God that "it is better to give than to receive," and Christ says, "blessed are the meek for *they shall* inherit the earth;" there is, therefore, really no conflict between what is best for India and what is best for England through Englishmen in India.

A few of the noblest and most clear-headed of British rulers have seen this. But in the main such a standard is not considered "*practical.*" The result is, what neglect of any divine principle always is, injury to those who disregard it; here it is growing dissatisfaction with an administration which is, in the main, magnificent. Human nature everywhere shows that any degree of selfishness is short-sightedness, which brings its own penalty. Tho parents have done ten thousand self-sacrificing acts for them, if growing children see those parents more or less selfish in their dealings with them, it inevitably produces alienation. It is the old and world-wide tendency to a strain between the mother country and her colonies; in India much increast by differences of race and thought.

Illustrations abound. Take the annexation of Burma. That was not an unjust, sanguinary, nor costly war. The annexation is good for Burma and for the world; it has some advantages for India. But it was the promotion of British trade and influence, not the safety or welfare of the India taxpayer which was the controlling consideration. However, it was not the English trader, but the Indian taxpayer who paid the bill, on the plea that it was done for India's welfare. The British became involved in war in Egypt, and took Indian troops there. India is deeply interested in having British influence

powerful in the Suez Canal. But who believes that it was *solely* Indian interests that made India pay all the bill for her troops which were sent to Egypt? All such things rankle in the hearts of intelligent Indians, and are taken advantage of by Indian demagogues.

2. Again, while the higher officials are a superior class, there are not a few white-faced men in India who are not high-toned, and whose conduct is very exasperating to Indians. The average English soldier thinks of all Indians as "niggers," and the officers generally keep them apart and under control, yet every now and then soldiers maltreat Indians, and rarely get adequate punishment. For example, an intelligent, reforming Brahman family tries to give its ladies education and other privileges like English ladies. While these Indian ladies are out for an evening's walk some British soldiers meet and forcibly ravish them. Had the family tried to bring the soldiers to justice, it would have advertised to the world their sad shame, and also it would have been impossible so to prove the offense against particular soldiers as to secure their punishment. Therefore, the family, and those who know the grievous offense, bottle up their anger. But when can they feel aught but hatred in their hearts?

3. Race differences create a very great deal of difficulty, for which often neither side is much to blame. Tho I was born here, and tho I have lived here twenty-three years and a half in intimate relations with many Indians; tho I am much attached to the country and the people, and live for them; tho many feel great attachment to me, and some would die for me, yet I feel more and more how difficult, perhaps impossible, it is for the Indian and the European or American thoroughly to understand one another. Take one simple and very common cause of misunderstanding. As a *practical* man, the occidental always has in mind, and often in speech, an "if;" *i. e.*, he says and thinks, "I will do so and so, *if* things turn out as I expect, or stipulate." As an *idealist* the Oriental knows no "if" from anyone promising anything, or from whom he thinks he should receive something. He expects unconditionally that which seems to himself the ideal, even tho conditions are doubly entered in writing in a bond. A European says to a Hindu, "I will help you, if I can." Let the best of reasons prevent the European's helping that Hindu, the latter usually thinks, "You promised to help me, and you did not." A missionary society employs agents for years. As in America, it never considers itself under obligations always to do so. Heavy reductions in grants make it absolutely impossible to continue to employ them all. Those who are dropt, more or less consider that there has been a breach of faith. The Indian government makes a proclamation, "We do not wish to retain Chitral, and will not do so unless certain things occur." Doubtless the government thought those things *did* occur, and so it retained Chitral. Indians and frontier tribes say,

“The government broke its solemn pledge.” About some things the Indian is most sensitive and the Englishman indifferent, and *vice versa*. The races are often hurting one another’s feelings without knowing it.

But there is one thing in the Englishman which above all irritates the educated Indian. It is the more or less assumption of superiority, and often the display of discourtesy or insult on account of race and color. The educated Indian’s presence in the same railway compartment is usually more or less resented. If he tries to ape the European or offends some social sentiment, he suffers affront. For what he considers similar service, or better service—usually, in truth, some element of worth is wanting which the Indian can not see—he gets less pay.

Above all, in courts of justice he thinks, and with some reason, that color often affects the decision. If an Indian should kill a European, there would be short shrift for him. If an Englishman kills an Indian—and English soldiers far too often do kill unoffending Indians, not maliciously, but carelessly, and even high-handedly—then he was temporarily insane or drunk, or had sufficient provocation, while the Indian was suffering from enlarged spleen, and died from a trifling push or blow.

Take a recent instance, where good ground for ill-feeling was aggravated by Indian lack of acquaintance with some English ideas and practise. A petty newspaper published an irritating and probably slanderous report about an English officer. The latter went to the publisher’s office and demanded the writer’s name. The publisher declined to tell. Other demands were refused in a tone which excited the officer, who then and there thoroughly caned the publisher. Many Indians stood by, but none dared to interfere. The publisher went to the highest local Indian magistrate for a summons against the officer. He prudently referred the complainant to the highest local English official. The latter felt embarrassed, consulted another English official, and declined to even issue a summons, on the ground of grave provocation. This course was not wholly due to race considerations. The English officials said: “The aggrieved officer could not institute legal proceedings against the publisher without government sanction, which would not have been given for action against such an insignificant sheet. In England itself an officer could and would only vent his indignation by caning the publisher. The aggrieved officer here did just what he would have done in England. Had he done nothing such papers might think that they could slander English officers with impunity. The least said, the soonest mended. It is best to dismiss the application.” From his standpoint the English magistrate thought he was hardly influenced by race considerations. The officer who did the caning was transferred, possibly with a wiggling. But how many

Indians will ever imagine that it was anything but the grossest injustice, solely due to race prejudice?

4. With all its excellence English rule in India is very costly. The highest officials receive large incomes. The pension-list is large, growing, and expensive. The British army in India is paid for by India. All expenses of sending troops and officers back and forth from England are paid for by India. All expenses of the port of Aden, which commands the southern entrance to the Red Sea, and is, in some sense, the gate to India, is paid for by India "to protect her." Practically all English officials, who in England itself manage the relations of England and India, are paid for by India.

Despite this heavy expense, it is economy to India, rather than the possible alternative of Russian or any other foreign rule, or inevitable anarchy and misrule without foreign control. Nevertheless, if English rule could have an eye *single* to India's welfare in the matter of expense, it would add to its value and lessen growing dissatisfaction on this score.

5. The increasing dissatisfaction is also due to much disregard of God by Englishmen. That religious considerations have little weight in determining their general policy and in the dealing of Englishmen with Indians, is indicated by the well-known fact that the average Englishman does not think well of the missionary's occupation. "What reason have we to meddle with people's religion anyway?" Sunday is often desecrated and little observed with religious motives. •The liquor and opium traffics are largely settled on considerations of income. "The British soldier must ordinarily be unmarried; he is bound to satisfy his lust; *practical* government requires this to be the basis on which harlots must be managed."

Those who believe in the absolute certainty that the disregard of God causes a loss of respect, even among men, need no argument to prove that the too common absence of religious and Christian motives in many Englishmen, alienates Indians from them.

6. The way in which too many Indians meet these failings of Englishmen, instead of diminishing, increases the difficulty. Very few Indian newspapers understand the whole situation, or are fair. Afraid of using plain speech, too many of them abound in innuendoes and mean thrusts, and lip loyalty with profest horror at "what would happen if the people were not so very loyal, despite such grave cause for dissatisfaction." Ignorant editors write as if they knew cocksure what should be the policy of government on economical, political, and other difficult subjects. All fair-minded men recognize that it would be helpful to all parties, if there could be some authoritative exponent of true national feeling on many subjects. With this ideal an Indian national congress was organized, to meet annually at Christmas in different parts of the empire. The ideal is noble. But the

institution with such a grand name falls very, very far below its name. The delegates usually number thousands. The whole management is with a handful, who decide everything that is to be said or done. There is no real discussion of any subject. Votes are unanimous. The thousands raise their hands to vote for what is proposed by the management, whether they have understood what was said or not. If the English pay little thought to God in their policy, still less do most of the complaining Indians in their dissatisfaction with the ruling class. Not a few of those who express dissatisfaction are selfish demagogues.

7. The entire cause of dissatisfaction does not lie with the rulers, or with irreligious Englishmen. Even missionaries and Indian Christians have a part in the matter. The Brahman sees that missionary influence surely and steadily causes a decline of Hinduism and Brahmanical prerogatives, and that missionary influence is connected with and strengthens English sway. Naturally this causes dissatisfaction with even English rule. Also a few missionaries and some unlettered and unwise Indian preachers are irritating in public preaching and writing. Nevertheless, I am confident that well-informed Hindus and Mohammedans would say that medical missionaries, most educational missionaries, and not a few administrating and evangelistic missionaries are more trusted and beloved than any other foreigners. And the considerable and growing Indian Christian community is the most loyal section of India. *They* do not regret the decline of Hinduism. They understand and appreciate the Englishman better, and the civilization and opportunities he brings.

#### THE RESPONSIBILITY OF AMERICAN CHRISTIANS.

Now for the moral of the whole. There is but one problem and difficulty anywhere in the world: the failure of men to regard God's laws. Every problem in life is but a problem of human brotherhood under the guidance of a divine Father. And there is but one remedy: the Christian motive. In applying the Christian motive the American missionary has an advantage over even the English missionary. Great Britain has sent a magnificent army of men and women as missionaries to India. Deservedly they have great influence. But even over them the American missionary has an advantage. He has no secret or open political considerations in all his relations with India. No Indian taxes go to pay for any state church of his. No farthing of Indian taxes goes to his country. Only an immense amount of American money and a thousand educated and benevolent American men and women come from there with a desire to help India. As a rule, probably American missionaries, for natural reasons, feel somewhat more of freedom and ease in social relations with Indians. Indians generally think of the United States with the

greatest respect. This position of advantage creates a responsibility on American Christians to send Christianity to India.

Even British missionaries here feel and express a need of American missionaries. The latter are no better than the former. But every people have their own characteristics, and by these help others. I venture to give one illustration. When the memorable coming out of the Free Church from the Scottish Establish'd Church took place in Scotland, all Scotch Presbyterian missionaries in India had to decide with which party they would cast their lot. The Scotch missionaries in Bombay, who had always been connected with state support for the clergy, had a long consultation with my father, who was then a missionary in Bombay, as to whether ministers could be free and true in their consciences, and yet be dependent for their support on churches and congregations. The American missionary, with experience of free churches in America, could and did help them in an especial way. He joined their presbytery, and became an elder in the first Free Church in Bombay, in order to encourage and aid the movement which has since developept such noble proportions. I believe that well-informed British missionaries here would, with one voice, attest that the American missions of all denominations are among the most wisely administered and the most successful in the land. As Scotch missions excel all others in the higher education, so American missions have their special excellences. In self-support and in some other directions, British missionaries here would express a need of the cooperation of American missions. This mutual helpfulness of different nationalities places an additional responsibility on American Christians to maintain mission work in India.

Another, tho lower, reason places American Christians under obligations to do their part in Christianizing India. In very truth, this country is closely connected with the United States economically. American silver has lowered the value of the rupee to every one of the three hundred millions of this poor land. Our prolific wheat crops affect every Indian farmer, and make it harder for him to live. Our cotton lowers prices for the Indian cultivator. Our kerosene is coming to light all the villages of the empire. And shall we excuse ourselves from giving spiritual light?

Yet sometimes some American Christians say, "It is England's business to evangelize India; let us leave that to English Christians." This is a provincial short-sighted view. It is not the spirit of the apostle to the Gentiles which would lead American Christians, whose first missionary operations were in India, to say, "We are debtors to the Chinaman and African, but not to the Hindu." It is not the counsel of men like Dr. Barrows, Dr. F. E. Clark, Mr. Wishard, Mr. Mott, and the bishops of the American Methodist Church who have visited India that this country needs less, but more of American mis-



sionaries. I hope that the considerations presented above may help American Christians to realize more fully their responsibility and their opportunity. The more of Indian dissatisfaction with English influence, the greater the responsibility on American Christians to apply the only efficient remedy, namely, THE SPIRIT OF CHRIST.

---

## A TYPICAL MISSION IN AFRICAN TROPICS.

BY FREDERIC PERRY NOBLE,\* CHICAGO.

The Calabar mission is a little sister in the household of faith, and may be taken as an example of a typical field in African tropics. It lies at the corner of Guinea's gulf between the Niger delta [70 m. west] and Kamerun mountain [35 m. east]. The Calabarese, now numbering about 90,000, stand ethnically, geographically, and linguistically between the Bantu and the Sudanese Negro. Their speech is the Efik dialect of Ibo, a language of fine capacity. The people had in 1845 advanced in civilization, traded largely with Britain and other districts, and spoke English fairly, some of the chiefs also reading and writing it. They were anxious to have their children educated, and were not unwilling to hear Christianity. British influence then extended only a cannon-shot ashore, but to-day Calabar is a British possession.

From the beginning (1823-34) of Scotch missions among the Jamaican negroes, the most notable trait of the converts was a desire to send Christianity to Africa. From the moment of emancipation, the friends of Africa cherish the belief that Jamaica would supply Africa with missionaries. In 1841, when the Jamaica Presbytery had for two years clasped the project of an African mission to its heart, Buxton's book on the slave-trade initiated action. Then Jamaica educated Scotch sentiment; received inviting assurances (1843) of property, protection, and welcome from Calabar for any missionary, and resolved to undertake the mission independently. Waddell, the Carey of the movement, a missionary of the Edinburgh Society, returned to Scotland to found a new organization, and resigned from the old one. The brave, however, emboldened others, heroism prevailed, and the Secession church adopted Jamaica's child (1845). The Students' Missionary Society accepted this as its first mission, and initiated a student-volunteer movement. The theologues address six public meetings each, and contributed \$500. Scotchmen and Jamaicans, blacks and whites, men and women, husbands and wives, clerics and laymen, the carpenter, the printer, and the general utility-

---

\* Author of "The Missionary Occupation of Africa." Fleming H. Revell Co. Mr. Noble wishes us to state that in his previous article (p. 419, June) he purposely designated the early settlers in South Africa Dutch *Presbyterians*, not Dutch Reformers.—Ed.

man, and the educator, and the preacher, all found representation in the seven missionaries. The devoted band reached Calabar (April 10, 1846), Eyo, Eyamba, and other chiefs welcomed it sincerely, and day dawned for darkness.

The natives had a dim idea of a Supreme Being, but believed strongly in spirits and sacrificed to them, sacrifices being offered also to the shades of ancestors. Family life was patriarchal, slavery mitigated by custom, but human sacrifice of the propitiatory and vicarious class prevailed. Society comprised slaves and slaveholders, and two kinds of law existed. One was *Egbo* or secret-society law; the other, family law. *Egbo* ruled the country, but for private advantage. The weak, the poor, the enslaved had no helper. The people were keen traders, their markets were like beehives; and fair farmers, tho a few smiths and weavers were their sole artisans. The towns were miniature republics, rudely federated by *Egbo*, and inhabited by courteous, hospitable folk. The chief must enter the shadow-world with a retinue of slain slaves, else he would there be nobody. The mother of twins was exiled, and the children murdered. Trial by ordeal occurred frequently.

A successful beginning was made. Schools were opened, preaching accomplished through interpreters, and a Bible-lesson in Efik printed. Converts were being won, tho for long none appeared. First must come the creation of social conditions in which Christians could live. Atom by atom, blow on blow, consecrated ingenuity and hopeful persistence sapt pagan practices. Sabbath observance was insisted on. Soon abstinence from Sunday labor became a silent confession of Christianity, and led many to identify themselves with the mission. The early fifties were formative, critical years, and the work was fortunate in its workers. Waddell, Goldie, and Anderson made Calabarese history by driving out rank superstitions and horrible customs. Human sacrifice was abolished as early as 1850. The degradation of woman had been previously confronted by an object-lesson in the marriage of two negro missionaries (1848); now two natives entered into Christian wedlock, the first regular marriage of the Calabarese. The slaughter of twins and the banning of the mother were presently attacked, and, tho the mission was boycotted by *tabu*, native opinion indorsed the fresh effort in behalf of the sacredness of life and disregarded *Egbo*. Preaching had prepared the people for humanitarianism, and humaneness prepared them further for the gospel of woman, the slave, and the child. Ultimately the punishment of a substitute instead of an actual criminal was annulled, and trial by ordeal was shattered. In 1853, after seven long years of sowing and sifting, the nucleus of a church was formed in two communicants. But the tyranny of custom was the cement of society still, and some persecution occurred in 1854. The church, however, grew in numbers and

strength. It constrained Christian slave owners to regard serfs not as chattels, but as servants; to pay and aid them; and, as early as practicable, to abolish slavery and free the bondman. In 1856 the mission triumphed over the custom of trials by ordeal, and opened new fields. Workers came and workers went. Among newcomers Baillie's buoyancy, medical lore, and tireless zeal made him a pioneer. Among the departing, broken health compelled Waddell, the father, philanthropist and statesman, to retire (1858). He had made the Calabar of the past into that of the future, and at his departure a native church of 21 members gave \$350 to the home-church.

This epochal year closed one era and opened another. When Calabar's Constantine, Eyo, died, the Gospel's triumph received amazing demonstration. Not one drop of blood was shed, and his sons took the oath on the Scriptures. The jungle of paganism had been largely cleared and foundations laid; now, courses were to be reared. Conquests of the grosser superstitions must be clincht by the blest drudgery of teaching, preaching, and industrial training. The building of a church at native expense and a new chief's abolition of Sunday marketing assisted the missionaries. Christian women won the right to wear decent dress. In 1868 the widows of chiefs broke the custom that they must mourn until funeral rites, often delayed one, three, or even seven years, were consummated. The years 1862 and 1868 gave the Calabarese the Efik New and Old Testaments. But dark clouds obscured the sunny skies. The mission walkt long in the valley of death-shades, new crises confronted it, and the work was too heavy for the toilers, yet no reinforcements came. Mrs. Baillie's dying words, "Nothing would be more unjust than to attribute my death to the climate," and her husband's cry, "O Africa! Africa! I have wisht to spend and be spent for thee," breathed the spirit of Christ; but volunteers were wanting.

In 1870 native agency had so grown that it did "fully half the work, at the cost of little more than one European." This fact, the deadliness of the climate and the repeated deaths of Europeans, led to experiment. Eighty negroes of our southern states were educated in American colleges, but proved unavailable as missionaries. Accordingly the principal agents are as far as feasible recruited from those who have for some time resided in Jamaica, whose climate and latitude are little less tropical than those of Calabar; and, instead of importing half-baked negro ministers, ignorant of Calabarese languages, from America or the Antilles, an Efik ministry is reared from native converts. This system has proved capable of indefinite expansion, the native ministry is full of promise, and cheering signs of development present themselves.

Remarkable activity came in 1875. Exploration was vigorously pusht. The progress of Calabar aroused fresh courage. The ordina-

tion of the second native pastor seemed to start the church on a new stage, for it agreed (1879) to aim at supporting its Efik agents without foreign help. This assumption of responsibility promised well for the future. Moreover, Christian teaching had so shot Calabarese society through and through, that the leading citizens agreed with the British consul that *Egbo* assaults on women, human sacrifice, murder of twins and expulsion of the mothers, ordeal, and widow-imprisonment should by the law of the land be recognized as crimes, and be punished accordingly. This treaty, the consul confessed, could not have been but for the coming of the mission only a generation before. What had not God wrought!

*Forward* became the cry, tho 1881-82 proved years of trial. A visit from Scotch deputies brought the Efik church into brotherly fellowship with the Jamaica and Scotch church, and marked another epoch. Edgerly, the Livingstone of Calabar, explored districts unvisited by Europeans, and through Scotland's bairns, obtained a much-needed mission-steamer. Calabar has neither beast of burden nor road, and waterways afford the chief channels for travel. The steamer enabled the mission to avail itself of river-roads and penetrate to regions beyond. A station was opened 100 miles above the ocean, and for the first six months its pioneer was more a contractor than a missionary, a backwoodsman rather than a cleric. He built children's rooms, dispensary, houses, and store; felled forest and thicket; healed the sick; made roads; preached; taught, and reduced the language to writing. Of course he broke down. The church demands too much from its agents, and gives too little. With each missionary it ought to send at least one artisan.

But another way than the Lord's was being prepared in the wilderness, for however far inland the Bible has penetrated the bottle has preceded it, and Biafra Presbytery "is convinced that to end it [the Americo-European liquor-traffic] would do more for Christ's cause than to double her missionaries;" yet notwithstanding this the outlook was never brighter. In no period have volunteers been so numerous as since 1890. A Lovedale has been founded, native industries are to be created and pushed, and Christianity is to be promoted by industrial culture as well as by educating the head and rectifying the heart and spirit. Captious criticism may carp at the church having so few adherents, and still fewer communicants, but critics must remember that the deadliness of the climate, the four centuries of demoralizing contact with Europeans, and the native sinfulness made Guinea as difficult a mission-sphere as any. The abolition of hoary evils; the inbreathing of high hopes and ideals; the purification of society; the bringing of men into fellowship with God in Christ; the Gulf-Stream currents of blessed influence and human betterment which flow from the life of the lowly Nazarene into the lives

of Calabar's wretched children; the change from the miasma of heathenism to the health-giving atmosphere of Christianity — these are among the far-reaching and subtle consequences which have followed the transplantation of this Scotch flower of missions to the mangrove swamps. The canny, spiritual Scots! They built for the eternal. The story of Calabar is one of toil, suffering, and heroism, but likewise a story of marvels and victories. The little sister has done what she could. She has broken the alabaster box of self-sacrifice, and its fragrance has perfumed the whole house. They who waged the happy strife and warred with evil to the hilt have seen of the travail of their souls and are glad.

### WORK OF THE McALL MISSION IN NICE.

Nice, the far-famed pleasure and health resort, is also the scene of much active Christian work.\* The McAll Mission has for many years had an evangelist here; and the work has not been without true spiritual results. In the ward for incurables in the city hospital there now lies a young paralyzed woman who was led to simple faith in the Gospel through hearing it preached at these meetings. She has remained faithful through trials and persecutions, tho isolated from all Protestants in the hospital, to which she was obliged to go, being an orphan and unable to earn her living. Twice a month she is allowed to be wheeled to the Temple Évangélique, where she listens to the preaching of His Word.

One of the most regular attendants at the weekly "Conférences Évangéliques" is an elderly French widow, who always sits in one of the front rows. When quite young she lost all faith in the priests and the Roman Catholic Church, and profest no religion, but always retained a belief in God. Then, seized in latter years by a painful, supposedly incurable disease, she was attended by an English doctor, to whom she said one day: "You have relieved my body; I wish you could do the same for my soul." Through him some Christian friends visited her, gave her the New Testament, and told her of the McAll meetings, which were held near by. She read the Testament earnestly, attended the services, and listened most eagerly to all the preachers said. A few months later she wrote, saying: "I have given myself to Jesus, and enjoy such peace." The following spring (about four years ago)

\* Besides the English, Scotch, and American churches, there is a French Protestant church, which is crowded during the season, and which has a large Sunday-school and various other branches of work. The Young Men's and Young Women's Christian Associations are also represented here, and every second Sunday afternoon a service is held in Italian in the chapel adjoining the French church. A small congregation of Baptists meet in a little hall, where French evangelistic meetings are carried on three times a week. There are also services for Italian laborers, in a hall opened for them, a sailors' home, a Protestant hospital, and Bible distribution by an agent of the British and Foreign Bible Society.

she was admitted to the church. She prayed for strength to be given her, so that she might attend the meetings regularly. Her doctors were surprised at the improvement in her health. She wrote to all the members of her family telling them of her experience; and spoke to those about her of the joy the Gospel had brought her. She had to suffer persecution in different ways. The thing that hurt her most, perhaps, was the remark made by some that she had sold her soul to the Protestants for so many francs. It is a common saying, both in France and Italy, that 500 francs is given by Protestants to buy over a person to their religion. So firmly is this believed, that some have applied to pastors, saying that on these terms they are quite willing to change their religion. Undaunted by misrepresentation, this lady has continued to witness for Christ, and has been greatly cheered by the way in which her brother—a freethinker—has received her testimony. “If religion had been set before me like that,” he said, “I would never have refused it.” He now gladly reads the Gospel.

Other instances might be given of blessing received. Only to day a woman, who has not yet joined the Protestant church, but was until recently a fervent Roman Catholic, now passing through a time of severe trial, said: “If it had not been for the consolations received in that hall through the Gospel, I should have gone mad. Now, I thank God for my trouble, as it has brought me near to Him. When feeling very sad, I pray, and then I go away happy and singing.”

In connection with the mission there is a small society, called “Société d’Activité Chrétienne,” composed of those who sign a very simple confession of faith, and band together to do something to advance the cause of Christ. Once a month the members meet together for prayer and meditation on God’s Word. Some of the members visit among the people, leaving tracts, lending Testaments and books, and inviting to the meetings. One man went among the cabmen, and after giving Gospel papers to them on the stands, received the addresses of many who said they would be glad to be visited in their homes. Recently two young men have undertaken to distribute among the postmen a monthly paper especially prepared for them.

There is, besides, a reading-room for soldiers, open every day from 5 to 9 P. M., except on Sundays. This is much appreciated by the men. Direct evangelistic work can not be carried on here, as it is against the law to use such places for spreading either religious or political movements. This hall has been kindly placed at the disposal of two young ladies who conduct a Sunday-school there. The number of children who attend it is most encouraging; over 40 names are on the roll. Both Italian and French children attend, so that the teaching has to be carried on in both languages. The families of the children are visited, and then it is found that frequently the texts and truths learned in the schools have been repeated to the parents.

## II.—MISSIONARY DIGEST DEPARTMENT.

### THE ISLAND OF CUBA AND ITS PEOPLE.\*

Cuba is about 760 miles in length; and the breadth at the narrowest part, near Havana, is from 30 to 36 miles; at the widest part in the east, 125 miles. If Cuba was translated to the latitude of New York, and Cape Maisi the eastern extremity were laid down at Sandy Hook, Cape San Antonio at the west would be in the vicinity of Chicago. The distance from the northwest coast of Cuba to the Florida mainland is about that from New York to Albany, while our fleet at Key West is as near Havana as Poughkeepsie is to New York. The area of Cuba is 45,000 square miles, or about equal to that of Pennsylvania.

The eastern end of the island is the source of the mustering and march of the insurgents. From hence the raiders have proceeded with their long processions of cavalry through all the provinces, and Havana



has seen the light of the flames that consumes the substance of the island, in spite of the large Spanish army and the trench lines with detached forts at short intervals, known as "trochas," drawn at various points across the island.

Cuba, in form a thin irregular crescent, has a coast line of 2,200 miles, or of nearly 7,000 miles if all indentations are included. About half of the north coast is open, and an equal portion of the south, affording many fine harbors capable of easy defense. The country is in general mountainous, and this physical feature has enabled the insurgents to maintain their struggle against overwhelming odds in the way of numbers and military resources. The mastery of position have been the Cuban rebels in their mountain retreats. The Cubitas range, in Puerto Principe province, is the seat of whatever there is of the insurgent government. The Spanish hold the cities and coast towns, as the insurgents are helpless wherever the guns of a warship can be employed, or large bodies of men be massed. The mountains give the varieties of climate and products which make portions of Cuba remarkable.

\* Condensed from *The Watchman* (Boston).

The rivers are many rather than large. The lakes are few and mostly near the coast in proximity to the great marshes or everglades. The lowlands and rolling slopes worn from the mountain chains compose four-fifths of the area of Cuba, and the rich soil makes the productive capacity of incalculable value. Two crops of cereals are often obtained in the same year.

Considering its tropical position, the climate is mild. The seasons are divided into the dry and the rainy, the latter extending from May to November. Humidity averages over 80° at all seasons. The mean annual temperature at Havana is 78°; for the hottest month 81°, coldest 70°. January is the coldest month, August the warmest. The dry season is delightful, and the hottest period is redeemed by refreshing ocean breezes. North winds prevail, the annual rainfall is forty inches, and hurricanes are not infrequent. The foliage is green at all seasons.

Rich ore deposits are known to exist. Copper occurs in the extreme eastern and western departments. Bituminous coal of fine quality is found in large quantities in many parts. Marble is abundant. Gold has been found, but Cuba does not promise to become a Klondike. Iron ore making a super quality of steel is mined in the province of Santiago de Cuba, and other classes of ore are found awaiting development.

The great wealth is in the agricultural products, chief of which are sugar, tobacco, and coffee. The first sugar plantation was established in 1595, but the industry did not assume importance until the present century. In addition to heavy taxation, the trade has of late years suffered severely from beet-sugar competition. The war has practically ruined the crops for three years past. Tobacco is indigenous and its quality famous. Coffee does not hold an important place commercially. Maize, peppers, yams, and sweet potatoes are raised for home use. Almost all the tropical and sub-tropical fruits grow freely, as the pineapple, orange, plantain, banana, fig, and pomegranate. Cocoa, cassava, honey, and wax are produced for domestic consumption and export. The dense, uncleared forests—13,000,000 acres—abound in tropical and other valuable woods, including mahogany, ebony, cedar, and granadillo. There are over thirty species of palms, and the botanical catalogue gives 3,350 indigenous flowering plants besides those introduced by Europeans.

The communications are poor, whether by road, rail, or boat. The roads, as a rule, are mere trails, almost impassable in the wet season. Government has built perhaps 175 miles of paved highway, the chief stretch being the sixty miles from Havana to Pinar del Rio. Outside the cities the universal passenger vehicle is the "volante," a two-seated carriage, swung low by leather straps from the axle of two large wheels, with shafts fifteen feet long. The shaft horse is led by a postilion, whose horse is also harnessed to the carriage with traces. The conveyance is comfortable and safe. Merchandise, when not sent by rail, is usually transported in heavy carts drawn by oxen or mules.

The railway lines comprise about 1,000 miles of track, controlled by ten companies. In addition, sugar planters have built numerous narrow-gauge branches to connect their estates with the main lines. The land facilities for travel and transportation are far from satisfactory. There are frequent coastwise and foreign steamers connecting the coast towns. The telegraph system is under government control, and wires connect all the principal towns and villages. Telephonic communication is, as yet, confined to Havana and suburbs, and controlled by government.



Each of the six provinces bears the same name as its chief city, and is divided into judicial districts. Pinar del Rio is the famous tobacco region; Havana province yields all the various agricultural products of the island, and is the principal manufacturing center; Matanzas is a center of sugar production, and one of the richest and best developed portions of the island; Santa Clara was one of the first settled, and has large sugar plantations and factories; Puerto Principe is mountainous and largely forest and cavernous; Santiago de Cuba abounds in the products of the other provinces, and exceeds all in mineral riches, yielding gold, copper, iron, manganese, mercury, zinc, asphalt, marble, alabaster, rock crystal, and gems.

There are 112 cities and towns on the island. Havana, the capital and only city of any considerable size, has a fluctuating population commonly put at 200,000. Matanzas has 50,000, Puerto Principe 40,000, Cienfuegos 26,000, Cardenas 20,505, Sagua la Grande 14,000, Manzanillo 9,036, Guanatanamo 9,000, while only one or two of the others reach 6,000.

The religious condition of Cuba and the various forms of Protestant missionary effort among the Cubans are thus described by Rev. George Lester in *The Review of Missions*:

In Cuba flagrant desecration of the Sabbath, gambling, brutal and degrading sports, and the exposure of indecent prints, are only the outward and visible signs of moral degeneracy which is deep and widespread. A writer who is by no means unfavorable to the Roman Church has said: "Whether it be from want of rivals or merely from force of time, the Catholic Church in Cuba has fallen from its high estate." It wants the wholesomeness which is essential to vigorous combat with worldliness and lust, and the "love" which endureth all things. It is the tool of the State, and its priesthood is a butt for the ribaldry of every scoffing wit. Its altars are served chiefly by foreigners; it is a rare thing for an educated Cuban to enter its ministry.

It is only a few years ago that liberty of worship was granted by the revised Spanish constitution. Now, altho sympathy with evangelism is not yet forthcoming, toleration is the word of the written law. In a hundred ways which priestly ingenuity can devise, religious liberty may be interfered with, but the law *professes* to afford protection. Protestant teachers have only to toil on in the patience of hope and the labor of love, and the Cuban, who is indifferent to religion, rather than averse to it, will come to know who are his true friends. Beginnings have already been made, of which the most successful was the work of Pastor A. J. Diaz, in Havana. (Already described in these pages.)

The Methodist Episcopal Church, South, has a station in Havana. The premises consist of a small hall and dwelling house in Concordia, in the northwest quarter of the city, where the population is chiefly of the artisan class. The work has suffered many vicissitudes, and but for the grace and mercy of God, and the loyal devotion of a faithful few, would ere now have come to naught. In spite of many discouragements this mission church shows signs of life and hope, and is worthy of the support and sympathy of all who pray for the evangelization of Cuba.

The Jamaica Baptist Missionary Society has had a mission in Cienfuegos for several years. The results have not been encouraging, and it is not improbable that the station will have to be abandoned. The Presbyterians of Mexico have had one or two small missions in Cuba; and there is also an Episcopal mission in Matanzas.

A good work has been done by the distribution of the Scriptures and Gospel tracts. There is now but little that can be called persecution, altho considerable prejudice exists, and insult and petty annoyances have frequently to be endured. The priests are keenly sensitive, "doubting whereunto this thing may grow." The well-known tactics to which the zealots of Rome resort in order to harass and hinder the evangelist are plied without mercy; but for all that, "a great door and effectual is opened" in Cuba for the preaching of a present, free, and full salvation.

What is done in the way of Protestant missions in Cuba should be done on a large and generous scale. Small hired halls in out-of-the-way places neither attract the Cuban, who is a lover of the spectacular, nor do they suggest to him the idea that these evangelists mean to stay. With every mission set up there should be arrangements for a cemetery—a strange suggestion to those who do not know Cuba; but to such as do, an adjunct regarded as important to success in this island as are schools in India and dispensaries in China. As far as possible, Cubans should be employed as missionaries to their countrymen. There is a strong sentiment of fellowship in the Cuban mind; there are patriotic ambitions in which no foreigner can fully share. And in all labor and underlying all plans of service there must needs be a strong, fervent, and triumphant expectation of success. Protestantism, not as a mere theological negation, but as a spiritual energy is, under God, equal to the splendid task of saving Cuba.

---

### EXODUS OF PRIESTS FROM THE CHURCH OF ROME.\*

BY J. MURRAY MITCHELL, LL.D.

It is pretty generally known that many Roman Catholic priests are dissatisfied with their Church, and not a few of them have lately quitted it. But probably not many are aware of the extent of the dissatisfaction and the far-reaching consequences that are likely to arise from it.

The society has been in existence for a good many years, but at first French Protestants were slow in coming to its support. They were very doubtful of the real conversion of the "converted priests." It was known that not a few Roman clerics were anxious to leave their Church if they could secure a livelihood when they did so; but the motives of at least some of them seemed questionable, and it was thought that any considerable influx of such men would be hurtful to the Protestant churches, and might seriously damage their reputation. Assuredly the present tendency to abandon the Church of Rome has not been, to any appreciable extent, the result of proselytizing efforts on the part of French Protestantism.

But the tendency is undeniable. The society we are referring to is very chary in giving pecuniary assistance to those who apply for it; but during the last ten years it has aided more than sixty priests in abandoning Rome. The difficulty in knowing what work the ex-priests can *take up* is exceeding great. Many, we believe, turn to manual labor—driving cabs and the like; others find employment in shops and offices. Those who have been aided by this society have generally become pastors, evangelists, missionaries, or teachers. Two are now police commis-

\* Information gathered largely from the report of the society for *Oeuvre des prêtres convertis* (work of converted priests).

sioners. Others are in places of business. But to a large number of applicants the society has only given fitting advice, not granting any pecuniary aid.

The report of 1897 contains a list of sixteen priests and monks who have received pecuniary help from the society. One of these has deceived them—only one; and that is apparently about the annual proportion of unsatisfactory cases. It seems to us singularly small. The committee of the society\* evidently exercises great caution in judging of the character of applicants.

Equally interesting with these reports, and, if possible, more so, is a monthly periodical called *Le Chrétien Français*, which is edited by "a group of priests and ex-priests," the director being the ex-Abbé Bourrier. Each issue contains eight large quarto pages. Everything is written with French vivacity and incisiveness. In some of the papers which are sent by men still in the Church of Rome, the tone is one of great sadness; the writers are like captive birds beating themselves to death against the bars of their cage; others from men who have quitted Rome, pour out the song of triumph: "The snare is broken, and we are escaped."

One of the most striking things in the periodical appears in the third number. It is a long extract from *La Vérité*, a Romanist paper, strongly opposed to the movement. We quote a few words:

"There have always been unhappy defections, but they were isolated. To-day the evil is greater than ever. It is not merely single cases which we have to deplore. Certain general tendencies are showing themselves; a collective movement is perceptible. Briefly, if we are to believe the sad information that reaches us, there is forming here and there among the clergy an apostate party. Our Catholic priesthood, so firm and united up to the present time, is shaken; and there is a movement, tho still concealed, towards Protestantism. Not only last month did six priests take their seats as prospective pastors on the benches of the faculty of Protestant theology in Paris, but at least four others have entered as students in the Protestant faculty of Montauban. All this at once! But it is not the whole. Others are expected to follow. Then here comes a list of sixteen priests who have become Protestant pastors, and are settled as such in various places."

The following paragraphs also indicate the present state of unrest in religious circles in France:

"The Church is in alarm. Various signs of impatience and even of revolt are showing themselves among the younger clergy. The profession of faith made by various priests who have lately left the Church, is full of noble evangelical zeal and pious candor. Some still remain in their parishes with their people, who continue to support them. Others enter the evangelization societies." So wrote the Abbé Chabonnél while he was still in the Church of Rome. He has now left it.

The following statement by M. Philippot is as new as it is cheering: "There is a most interesting class of men—the freethinkers. I used to visit them only as a matter of politeness. I thought them people without faith or law, and shunned all religious conversation with men. But several of them have said to me: 'Ah! sir, what we want is a religion that speaks to us about God, and in which we pray to God.' Another, in speaking of the Gospel, said: 'That is my religion.' And I have reported to me a saying which, in the mouth of a freethinker, is sublime: 'In the sermons of the curés there is One who is never mentioned—that is the Father.'"

It is strongly asserted in the reports of the society that experience

\* The president of the society is the well-known Eugene Reveillaud, and the director and treasurer is L. J. Bertrand, whose address is Neuilly, Seine.

has proved converted priests to be much more efficient evangelists, in many cases, among the Roman Catholic population than Protestants usually are. When we read the letters address to the *Chretien Français* we can quite believe this. The iron has entered into the souls of these men, and they testify both of the wretchedness they have personally felt and of the great deliverance which God has wrought for them and is ready to work for others.

It appears certain that the earnest men who have already abandoned, or seem on the point of abandoning, the Roman communion, will not be simply absorbed in French Protestantism and leave it unaffected. It does not become us to point to what may appear defective in French Protestant theology and life, but we have become deeply interested by communications in the *Chretien Français*, in which there is an earnest effort to show that in various things which Rome has materialized and grievously perverted, there is yet an element of truth which ought to be earnestly sought out, purged from Popish corruptions, and restored to the churches of the Reformation. This line of thought is exceedingly important, and we shall wait with some anxiety, and much hope, for its coming developments.

“*Semen est sanguis Christianorum,*” as Tertullian said of old. The blood of the “noble army” of Huguenot martyrs was not shed in vain. *Laus Deo!*

---

#### THE WORLDWIDE DECLINE OF ROMAN CATHOLICISM.

During the months of October and November of last year an organized mob of Roman Catholics attempted to break up Protestant meetings in Manchester and other English cities. When they made an attack on a Methodist church, the *Methodist Times* of London bade them beware, and very pointedly let them know that the Englishman's right of free speech must not be infringed upon by the followers of the pope. It also publishes the following article, which has opened the eyes of many Englishmen, who had been dazzled by Papal splendor at Rome and on the continent, and who were inclined to think that because the Roman Church had a long history it was growing in numbers and power. The *Converted Catholic* (New York) also makes the same statement.

One of the greatest delusions of our time is the notion that the Roman Catholic Church is prospering, and especially that it is making rapid strides in Great Britain and the United States. The actual fact is that the Roman Catholic Church alone of Christian churches, is declining all over the world. As recently as 1890, the late Cardinal Manning prepared a series of notes in relation to the condition of Romanism in England. In these documents he states that there are a million and a half of Roman Catholics in England to-day, but that only 200,000 of them are English. Of the rest, we may add, 100,000 are French, German, and Italian; 1,200,000 are Irish. Now all these were Romanists before they came to England, and so represent no increase whatever. The apparent growth of Romanism in this country (England) is almost entirely due to an immense Irish immigration. If the Irish and Continental Romanists returned to their own countries, Romanism in England would disappear. In a speech delivered last month at the annual reunion of the Guild of our Lady of Ransom in Liverpool, Canon Murnane, the well-known temperance reformer, made the following statement about the bulk of the Irish who had crossed the Irish Sea:

“When some fifty years ago the Irish famine sent hundreds of thou-

sands of the most loyal, the most pure-hearted and zealous people in the world into the great industrial centres of this country, one would naturally have hoped for a great future for the Catholic Church—for the wished-for conversion of the dowry of Mary. But, alas! what was the result? Their people—these people who came here under such auspices, with such faith and strength and manhood, were to-day the loafers round the street corners, the disgraces and the scandals of the cities and towns.”

This honest and courageous priest ascribes the pitiable condition of Irish papists to intemperance, which he is so bravely combating, but the fact in which we are interested is that the immense Romanist increase is almost entirely due to Irishmen, and their transfer from Ireland to England has, on the authority of Canon Murnane, not been attended by the results naturally anticipated from so great a migration; 200,000 English Roman Catholics out of a population of 30,000,000 is significant.

Further, Ireland has lost 3,000,000 of Irish Romanists by emigration since the beginning of the century. A million of them have been retained in England, but 2,000,000 have crossed the Atlantic and been lost in the immense Protestant majority there. The result is that not only has Romanism utterly failed to increase relatively to the increase of the population, but there are literally and absolutely 2,000,000 fewer Romanists in the United Kingdom than a hundred years ago.

Across the Atlantic Rome has not gained what she has lost here. According to the census of the United States for 1890, the total population was 62,622,000. These were distributed as follows: 5,794,000 non-Christians of various sorts, 7,193,000 Roman Catholics, 49,630,000 Protestants. We have read in Roman Catholic newspapers and in reports of Roman Catholic meetings, statements to the effect that if Rome had only been able to retain in the United States the children and the grandchildren of the Irish and other Roman Catholic emigrants from Europe, her adherents to-day could not number less than 25,000,000, and probably many more. Instead of gaining in the United States, as journalists so vainly imagine, Rome is to-day poorer by at least 20,000,000, as the result of the existence of the vast Protestant community. Indeed, Romanism is losing ground in America so steadily that during the twenty years her adherents decreased from 12 per cent. of the population to 11.5 per cent. So manifest is this that not many years ago a Roman Catholic layman in Boston said: “We shall hold our ground for a while, but we understand that in the fight of a hundred years we shall be whipped.”

Let us, in conclusion, state in statistical detail the astounding fact that Romanism in the United Kingdom of England and Ireland not only fails to keep pace with the population, but is absolutely much less numerous than fifty years ago. In 1841 there were 6,958,737 Romanists within the Four Seas, 28.8 per cent. of the population. In 1891 there were 5,047,307, constituting only 14.9 per cent. Relatively, therefore, they are only half as numerous as fifty years ago, and absolutely there are to-day 1,911,430 fewer Roman Catholics in this Kingdom than in the earlier years of the queen's reign. The Roman Catholic Church is the only Church that has lost ground both relatively and absolutely during the present century.

If we look at the rest of the world it would appear that from every standpoint and by every test Romanism is continually going down, down, down. Take, for example, the area of the planet dominated by the Greek, the Roman Catholic, and the Protestant Church. Relatively

the Greek Church occupies 18 per cent. of its surface, the Roman Catholic Church 28 per cent., and the Protestant Church 36 per cent. Take again the populations of countries under the sovereignty of races representing those three sections of the universal Church; 128,000,000 are ruled by representatives of the Greek Church; 242,000,000 by representatives of the Roman Catholic Church, and 520,000,000 by representatives of the Protestant Church. Take once more the languages especially identified with the different faiths. Spanish is spoken by 42,000,000, French by 51,000,000, Russian by 75,000,000, German by 75,000,000, and English by 130,000,000. If it were necessary to enter into further detail, it could be shown that the wealth of Protestant countries far exceeds that of Roman Catholic countries in all respects.

It is interesting to add one other statistical fact. In Greek Church lands 2 per cent. of the population are educated, in Roman Catholic lands 10 per cent., and in Protestant lands 20 per cent. These figures would be yet more impressive if we had space to quote similar figures with respect to the beginning of the century and to the era of the Reformation. Until the present century the facts were completely the opposite. Romanism was far more numerous in all respects than Protestantism. But Romanism is now continually dwindling, while Protestantism becomes more numerous, more widespread, and more prosperous every decade.

How is it that an immense delusion to the contrary is widely spread in England and America? It is due to one simple cause. Romanists hang together and act together. At all elections they vote in solid blocks in the interests of their own communion and in obedience to the pope. When Protestants have learned to be as loyal to Christ as Romanists are to the pope, the unnatural victories of Romanism will end forever.

---

### CHRISTIANITY AND HEATHENISM IN AFRICA.\*

BY REV. DONALD FRASER, LIVINGSTONIA, BRITISH CENTRAL AFRICA.

We live amid lurid contrasts. Here are villages in which religion seems to be almost the predominating element, from which the sound of hymn-singing is continually going up. But over there not many hours' journey off, is unrelieved, suffocating paganism, and the sound that rises from the villages in the evening time is the chorus of ribaldry. I have been living in these contrasts for the past few weeks. The last days of the old year were spent amid the joys of Christ's triumph, administering the sacraments, and speaking with hundreds of seekers after God; the first days of the new year in the horrors of heathenism, moving among a people given up to wickedness unpeakable. Now I understand better how high above the level of their neighbors the Christians have risen; but at the same time, what a mass of unbroken darkness lies at our doors!

At Ekwendeni, Elangeni, and Hora, for three Sabbaths in succession, I baptized, and I celebrated the Lord's Supper. For more than a month I had been busy every day examining those who sought to make public profession of their discipleship. They came to me in companies of from ten to twenty each morning. Old, bent mothers were there, some of them wearing the brand-marks of heathenism, over which Christ's

---

\* From *The Free Church of Scotland Monthly*.

presence had already begun to cast a sheen of the beauty of holiness. Little fellows came too, full of the rare brightness of African boyhood—just delivered out of the mouth of the lion. And men, robust and vigorous, who had given up wives, and beer, and war, that they might follow the Lord.

Then we held the days of baptism. In the early morning you could see the people arriving from far-off villages, until a great congregation would have gathered, two or three times too large for meeting within doors. Some would be there who had come to look on, scarcely understanding what it all meant; others wistfully wearying for that day when they too should stand among the believers. Altogether fifty-eight were baptized, of whom thirty-nine were adults received on profession of their faith, and more than two hundred others were publicly admitted into the catechumen's class. But as many more were told to wait until their knowledge should be clearer, and their lives have better chance of testing. And thus we closed the year amid still gathering evidences of the Lord's triumph.

Leaving these bright scenes behind, I moved on west into Tumbuka country, to open up new territory. But scarcely had I turned my back on Hora when I began to feel the awful oppression of dominant heathenism. For a few days I stayed at the head chief's village, where we have recently opened a school. The chief was holding high days of bacchanalian revelry. He and his brother and many others were very drunk when I arrived, and continued in the same condition till I left. Day after day the sound of drunken song went up from the village. Several times a day they came to visit me and to talk; but their presence was only a pest, for they begged persistently for everything they saw, from my boots to my tent and bed. The poor young chief has quickly learned all the royal vices—beer-drinking, hemp-smoking, numerous wives, incessant begging. I greatly dread lest we have come too late. But God's grace can transform him yet.

When we left Mbalehelwa's, we marched for two days toward the west, keeping to the valley of a little river. Along the route, especially during the second day, we past through an almost unbroken line of small Tumbuka villages. At every resting-point the people came to press on us to send them teachers, and frequently accompanied their requests with presents. When at last we arrived at Chinde's head village, we received a very cordial welcome. Chinde (a son of Mombera) did everything he could to convince us of his unbounded pleasure in our visit. For three or four days we stayed there, and were overwhelmed with presents of sheep and goats, and with eager requests for teachers. Leaving this hospitable quarter, we had a long, weary march through a waterless forest, in which we saw the fresh spoor of many buffaloes and other large game, and heard a lion roaring in front. Late in the afternoon we reached Chinombo's, and remained there for other three days. Here again we were well received and loaded with presents.

This whole country to the west is still untouched. That the people are eager to learn was evident from their urgent requests. That they sadly lack God, and are living in a dreadful degradation, became daily more and more patent. I can not yet write as an inner observer. Tshitumbuka, the language spoken there, I am only now beginning to learn. Yet the outer exhibitions of vice, and drunkenness, and superstition were only too painfully evident.

Often have I heard Dr. Elmslie speak of the awful customs of the Tumbuka, but the actual sight of some of these gave a shock and horror that will not leave one. The atmosphere seems charged with vice. It is the only theme that runs through songs, and games, and dances. Here surely is the very seat of satan.

It is the gloaming. You hear the ringing laughter of little children who are playing before their mothers. They are such little tots you want to smile with them, and you draw near; but you quickly turn aside, shivering with horror. These little girls are making a game of obscenity, and their mothers are laughing.

The moon has risen. The sound of boys and girls singing in chorus, and the clapping of hands, tell of village sport. You turn out to the village square to see the lads and girls at play. They are dancing; but every act is awful in its shamelessness, and an old grandmother, bent and withered, has entered the circle to incite the boys and girls to more loathsome dancing. You go back to your tent bowed with an awful shame, to hide yourself. But from that village, and that other, the same choruses are rising, and you know that under the clear moon God is seeing wickedness that can not be named, and there is no blush in those who practise it.

Next morning the village is gathered together to see your carriers at worship, and to hear the news of the white stranger. You improve the occasion, and stand ashamed to speak of what you saw. The same boys and girls are there, the same old grandmothers. But clear eyes look up, and there is no look of shame anywhere. It is hard to speak of such things, but you alone are ashamed that day; and when you are gone, the same horror is practised under the same clear moon.

No; I can not yet speak of the bitterness of heathenism, only of its horror. True, there were hags there who are only middle-aged women, and there were men bowed, scarred, dull-eyed, with furrowed faces. But when these speak, or sing, or dance, there seems to be no alloy in their merriment. The children are happy as only children can be. They laugh and sing, and show bright eyes and shining teeth all day long. But what of that? Made in God's image, to be His pure dwelling-place, they have become the dens of foul devils; made to be sons of God, they have become the devotees of passion.

I have past through the valleys of two little rivers only, and seen there something of the external life of those who can be the children of God. The horror of it is with me night and day. And on every side it is the same. In hidden valleys where we have never been, in villages quite near this station, the drum is beating and proclaiming shame under God's face. And we can not rest. But what are we few among so many? O men and women, who have sisters and mothers and little brothers whose daily presence is for you an echo of the purity of God, why do you leave us a little company, and grudge those gifts that help to tell mothers and daughters and sons that impurity is for hell, and holiness alone for us!

How long, O Lord! how long?

I send you this account of a missionary journey. Would that pen could write the fire that is in my soul! It is an awful thing to sit looking at sin triumphant, and be unable to do anything to check it. Calls for teachers are coming from every side, but we can not listen to them at present—our hands are more than full.



## III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

## The Late Dean Vahl.

BY REV. J. MURRAY MITCHELL,  
L.L.D., NICE, FRANCE.

I have received from Denmark a periodical called *Den Indre Missions Tidende* (The News of the Inner Mission), which contains an interesting notice of the Dean Vahl. It is signed Vilhelm Beck. The writer is a Danish pastor and was long an intimate friend of him whom he lovingly commemorates.

Jens Vahl (Jens is the Danish equivalent for John) suddenly passed away. "We have lost one of our church's highest men," writes Pastor Beck. He was born on November 24th, 1828, in Aalborg, where his father was a military physician. He past his theological examination in 1854 with the highest credit. Two years later he was appointed to his first spiritual charge. He was successively appointed to various other places. The last of these was Norre Alslev, in Falster, where for a considerable number of years he energetically strove to awaken spiritual life in what is said to have been "the most spiritually-dead corner of Denmark."

The dean was a man of extraordinary mental activity. Along with a burning zeal for the extension of the kingdom of God, he possess an exceptional power of work. One might indeed complain that he tried to grasp too much; he undertook an amount of labor which no single man could possibly accomplish.

For many years he was a member of the Committee of the Danish Missionary Society; and, for the last ten, its president. Seven other associations are enumerated of which he was either president or a member of committee

"To name every thing that he wrote," says Pastor Beck, "surpasses my knowledge and power; its extent was simply immense." A work of domestic devotion; an account of the Laps and the Lapland mission; a missionary atlas; and, his last work, a Manual of the History of Evangelical Missions\*—a remarkable work, which has received the highest praise from the friends of missions. He also sent an immense number of communica-



JENS VAHL.

tions both to home and foreign journals, his great knowledge of languages helping him to do so. "I may mention the following circumstance," says Pastor Beck, "in this connection. On one visit I paid him, I found him beginning to learn Russian. I askt the reason. He answered that he wisht to write an account of the Lapland mission; and as an excellent statement regarding it was in some Russian journal, he must be able to read it." Up to the time of his death he edited the *General Church Intelligencer*, the *Scandinavian Missions Journal*, and the *Christian Gleaner*.

He also traveled extensively

\* Noticed in our June issue, p. 464.

over Europe, visiting Sweden, Norway, England, Ireland, Holland, Germany, Switzerland, and Italy. Wherever evangelistic work was going on, there was the name of Vahl well known and held in honor. With all this he never neglected the work of the parish committed to his care; and in his occasional absence during the last ten years he employed a chaplain. In the wide district under his care (N. Alslev), with its two churches, he erected a third church with the help of friends and without any expense to the parishioners.

As a man Vahl was lovable in the highest degree; modest and unassuming in his whole demeanor; never pushing himself forward, quite contented to remain in the shade, if only the cause of the Kingdom of God could be advanced. He exerted himself especially on behalf of foreign missions. At an early period he became connected with the Danish Missionary Society; and his best and highest powers were consecrated to the cause in regard to which "he possesses a fulness of knowledge which, in Denmark, no other man could for a moment pretend to." He has also left behind him a matchless library, which consists especially of works connected with foreign missions.

So far have I extracted, for the most part simply translating from the obituary notice by Pastor Beck, who was a lifelong friend of Vahl's. I must be permitted to add that the warm words of the pastor are not too warm. I was acquainted with Dean Vahl for nearly twenty years; I was almost in weekly correspondence with him; and my admiration of the man went on steadily increasing. I used to protest against his excessive labors; I wish I had done so still more earnestly, for they certainly shortened an invaluable life.

The list of his works, given by

Pastor Beck, is not a short one; but it is by no means complete (as indeed the pastor mentions). For instance, in connection with the Missions Atlas, there was a Forklaring (explanation) in three volumes, each consisting of from 250 to 300 pages, many of them in small print; the work full of statistical, geographical, and historical details, all collected with immense labor. And his annual survey of "Missions to the Heathen"—a statistical review—must, on no account, be forgotten. It has regularly appeared since 1889. The last issue, dated 1898, is now before us; it contains 27 pages in small type, and is crammed with figures. These annual statements are simply priceless in value. Who will continue them? It is an honor to any man to follow in Vahl's footsteps.

He now rests from his many labors; but we grieve to think that on earth we shall not again see his face.

*Multis me bonis flebilis occidit,  
Nulli flebilior quam mihi.*

#### International Missionary Union.

##### FIFTEENTH ANNUAL MEETING.

The International Missionary Union has become so important a body, and is so well and so widely known, that our readers have come to expect a full account of its proceedings in this magazine. Each year, however, it becomes increasingly difficult to give any satisfactory sketch of its proceedings. It now numbers between seven and eight hundred members, and is in postal communication with nearly two thousand missionaries. It is entirely unique among all the missionary organizations of the world. It is the largest missionary organization meeting regularly in the world. There have been larger gatherings of missionaries in decennial conventions on some one of the

foreign mission fields, but those were all of one field, and the topics considered pertained to the specific country. But this is composed of missionaries of all societies and denominations and of all fields in the world, the chief attendance being, however, from societies whose headquarters are in Canada and the United States. The breadth of view got by this conference among missionaries is not equaled except in some of the great ecumenical gatherings of missionary workers, as that in London, 1888. This is the only world's parliament of missions held annually. It is composed for the most part of a new set of missionaries, each year fresh from the field, and its topics are selected from conference with nearly two thousand missionaries on the several foreign fields, who report the liveliest phases of thought, and give the freshest statement of operations, being conducted by the several missions, up to within sixty days or less of the date of the meeting.

We present the list of missionaries in attendance at this fifteenth annual meeting at Clifton Springs, New York, June 8-14, 1898.

YEARS OF SERVICE.	NAME.	FIELD.
1872	Baird, Rev. J. W.	Turkey
1848-95	Baldwin, Rev. C. C., D.D.	China
1858-80	Baldwin, Rev. S. L., D.D.	"
1872	Barrows, Miss Sarah B.	Burma
1890	Blachly, B. B.	Mexico
1893	Blachly, Mrs. B. B.	"
1853	Blodget, Rev. Henry, D.D.	China
1887-96	Bostwick H. J.	"
1887-96	Bostwick, Mrs. H. J.	"
1888	Brewer, Miss Mary E.	Turkey
1890	Bruce, Rev. John L.	Brazil
1890	Bruce, Mrs. John L.	"
1886	Calder, Rev. Wm. C.	Burma
1893	Campbell, Rev. Chas. D.	Mexico
1893	Campbell, Mrs. Chas. D.	"
1891	Cappon, Miss Elizabeth M.	China
1888	Carithers, Rev. W. W.	Am. Ind.
1888	Carithers, Mrs. W. W.	"
1886-96	Cassidy, Mrs. F. A.	Japan
1889	Chappell, Rev. B.	"
1877	Christie, Mrs. C. B.	Turkey
1898	Cole, Rev. Royal M.	"
1898	Cole, Mrs. Royal M.	"
1883-94	Cole, Rev. J. T.	Japan
1889	Converse, Miss Clara A.	"
1873	Correll, Rev. Irwin H.	"
1873	Correll, Mrs. Irwin H.	"
1888	Cowan, Mrs. Kate B.	Brazil
1892	Crane, Rev. Horace A.	India
1892	Crane, Mrs. Horace A.	"
1886	Crosby, Miss E. T.	Micronesia

1878-79	Cushing, Rev. C. W., D.D.	Italy
1868-92	Dean, Miss N. J.	Persia
1876-90	Dowsley, Mrs. A.	India China
1890	Drummond, Rev. W. J.	China
1890	Drummond, Mrs. W. J.	"
1890-97	Dunlop, Rev. John G.	Japan
1894-97	Dunlop, Mrs. John G.	"
1891	Dunmore, Miss Estelle	Mexico
1887	Files, Miss M. Estelle	Burma
1884-94	Foote, Mrs. F. W.	India
1853-58	Ford, Mrs. O. M., M.D.	Africa
1888	Foster, Rev. J. M.	China
1888	Foster, Mrs. J. M.	"
1878	Fowle, Rev. James L.	Turkey
1878	Fowle, Mrs. James L.	"
1878	Gardner, Miss Frances	Japan
1869-96	George, Mrs. O. L.	Burma
1898	Glenk, Miss Margerite	India
1861-68	Gracey, Rev. J. T., D.D.	"
1861-68	Gracey, Mrs. J. T.	"
1889	Griswold, Miss Fanny E.	Japan
1837-85	Hamlin, Rev. Cyrus, D.D.	Turkey
1891	Hanzlik, Miss Laura C.	China
1872-96	Henderson, Miss A. S.	Brazil
1840-92	Hepburn J. C., M.D., LL.D.	China Japan
1840-92	Hepburn, Mrs. J. C.	"
1890	Kay, Miss Lydia J.	China
1872-76	Kipp, Miss Mary	Syria
1890	Knapp, Rev. Geo. P.	Turkey
1883	Kugler, Anna S., M.D.	India
1870	Lathrop, Miss Martha C.	"
1880	Lee, Rev. Lucius O.	Turkey
—	Leitch, Rev. G. W.	Ceylon
1898	Lobenstine, Rev. Edwin C.	China
1898	Loper, Miss Grace	India
1889	Machle, Edward C., M.D.,	China
1889	Machle, Mrs. Edward C.	"
1879	Marling, Mrs. Janet B. C.	Africa
1883-86	Martin, Rev. Chalmers	Siam
1883-86	Martin, Mrs. Chalmers	"
1898	Mathews, Miss Elizabeth B.	India
1890	McLeod, Rev. A. A.	"
1887-98	Mechlin, Rev. John C.	Persia
1891	Medbury, Miss Harriet I.	"
1885-95	Merritt, Rev. C. W. P., M.D.	China
1885-95	Merritt, Mrs. C. W. P.	"
—	Morrill, Miss Mary S.	"
1898	Morris, Rev. Du Bois S.	"
1860-76	Morrison, Mrs. Mary E.	"
1891	Morrison, Miss Margaret C.	"
1888	Nelson, Rev. W. S.	Syria
1888	Nelson, Mrs. W. S.	"
1880	Nichol, Rev. W. M.	Egypt
1882	Niles, Mary W., M.D.	China
1882-92	Nind, George B.	Brazil
1872-89	Norton, Rev. Albert B.	India
1874-90	Norton, Mrs. A. B.	"
1864	Noyes, Rev. Henry V.	China
1864	Noyes, Mrs. Henry V.	"
1880	Palmer, Miss Frances E.	Burma
1850	Parsons, Mrs. Catherine J.	Turkey
1877-83	Penick, Rt. Rev. C. C.	Africa
1884-96	Phraner, Mrs. Stanley K.	Siam
1891	Porter, Rev. John S.	Austria
1891	Porter, Mrs. John S.	"
1878-80	Priest, Miss Mary	Japan
1882	Reid, Rev. Gilbert	China
—	Reid, Mrs. Gilbert	"
1893	Riggs, Charles T.	Turkey
1887	Simons, Miss Elma R.	Burma
1879-89	Smith, Mrs. Amanda	India Africa
1884	Stark, Miss Eva C.	Burma
1881-90	Stimson, Rev. M. L.	China
1881-90	Stimson, Mrs. M. L.	"
1898	Stone, Rev. Geo. E.	Arabia
1888	Taylor, Miss Ella J.	Burma
1890	Tewksbury, Rev. Elwood G.	China
1890	Tewksbury, Mrs. Elwood G.	"
1868-73	Thayer, Rev. C. C., M.D.	Turkey
1868-73	Thayer, Mrs. C. C.	"
1869-72	Thompson, Miss Mary A.	China

1880	Vail, Miss Jennie S.	Japan
1878	Wagner, Miss Lillian V.	India
1872	Walker, Rev. Joseph E.	China
1870	Ward, Miss Grace R.	India
1857	Wheeler, Mrs. Crosby	Turkey
1879	Wheeler, Miss Emily C.	"
1880-91	White, Mrs. Wellington	China
1877	Whitney, Henry T., M.D.	"
1877	Whitney, Mrs. Henry T.	"
1871-81	Whitney, Mrs. J. T.	Micronesia
1848-57	Wight, Rev. J. K.	China
1846	Wildner, Mrs. Eliza J.	India
—	Wildner, Miss Grace E.	"
1838-86	Wood, Rev. Geo. W., D.D.	Turkey
1871-86	Wood, Mrs. Geo. W.	"
1888	Woodside, Rev. L. W.	Africa
1887	Wyckoff, Miss Gertrude	China
1887	Wyckoff, Miss Grace	"

*By Societies:* These represented, American Board, 41; Presbyterian, 34; Methodist, 28; Baptist, 12; Protestant Episcopal, 2; Reformed (Dutch), 3; American Bible Society, 2; American Indian, 2; China Inland Mission, 1; Established Church, Scotland, 1; Lutherans, 1; Woman's Union Missionary Society, 1—total, 129.

*By Countries:* Africa, West and Central, 5; Egypt, 1-6. Arabia, 1; Austria, 2; Brazil, 5; China, 40; India, 19; Ceylon, 1; Burma, 8—total for India, 28. Italy, 1; Japan, 13; Mexico, 5; Micronesia, 2; North American Indians, 2; Persia, 3; Siam, 3; Syria, 3; Turkey, 17—total, 129.

The officers for the ensuing year were elected as follows: President, Rev. J. T. Gracey, D.D., Rochester; vice-president, Rev. S. L. Baldwin, D.D., New York; secretary, Mrs. C. C. Thayer, Clifton Springs; treasurer, Rev. C. C. Thayer, D.D., Clifton Springs, N. Y.; librarian, Mrs. W. H. Belden, Oberlin, Ohio.

#### TOPICS PRESENTED.

For a few years past the subjects have been grouped geographically; this year they were presented topically. Entire sessions or hours were given to "Opportunities and demands of the fields;" "Obstacles and difficulties most imminent at this hour;" "Experiences in the work of evangelistic missionary methods;" "Actual experiences, successful or unsuccessful, in at-

tempting to secure self-support;" "Educational missions;" "Auxiliary agencies: press, Bible agencies, young men's organizations on the foreign field, students, Y. M. C. A., etc.;" "General discussion on phases of woman's missionary methods;" "Reinforcement, with special reference to the policy of sending forward all approved candidates, regardless of the immediate condition of the missionary society's treasury;" "Missionary comity;" "Humanitarian measures in connection with missions: famine relief, leper work, medical work, hospitals, and kindred work;" "The evolution of nations, a part of missionary work; its effect on mission work;" "The missionary in relation to the churches at home; increase of intelligence;" "Literature;" "Living-link' plan;" "Special donations." The entire hour of the morning session each day reserved for devotional services brought great spiritual benediction and help to all present.

Friday afternoon was the woman's platform meeting, always one of the most popular sessions connected with the Union. The women taking part were from ten different countries, and ten women were introduced whose combined term of service represents 350 years. One of them had spent fifty years in China and Japan; another forty-eight years in Turkey; another forty years in Turkey, and one fifty years in India. Among the speakers was the daughter of Ramabai, who told in a very pleasing way of the work among the child-widows of India conducted by her mother.

At the farewell meeting on Tuesday evening thirty missionaries sat on the platform. Some of these were going out for the first time, and others returning after a period of rest, all facing their return with delight, some expecting to sail within the coming week.

RESOLUTIONS ADOPTED BY THE  
I. M. U.

*I. Address to the President of the  
United States.*

*Resolved,* That this International Missionary Union, assembled at Clifton Springs, New York, June, 1898, sends cordial greeting to the President of the United States, and assures him of the prayers of its members that he may receive divine guidance and strength in the heavy responsibilities now upon him, and that the war may be brought to a speedy termination, with the aims of righteousness and justice secured in the liberation of the oppressed people of Cuba, and a great advance in the spread of civil and religious liberty.

*Resolved,* That a copy of the foregoing resolution, signed by the president and secretary of the Union, be immediately forwarded to President McKinley.

*Resolved,* That we recognize the Providential call to send missionaries with the pure truth of the Gospel into every island of the sea which has been or may yet be opened to evangelical religion by the victorious progress of the American navy and army.

*II. About British Consuls at Mis-  
sion Stations.*

*Resolved,* That the International Missionary Union gratefully recognizes the sympathy and help so freely rendered to American missionaries in all parts of the world by the consuls and other officers of the British government, and earnestly longs for a closer union of heart and action between these two great nations of a common race.

*Resolved,* That a copy of this resolution, duly signed by our president and secretary, be sent to the President of the United States and to the Foreign Office of Great Britain.

*III. The Massacre of Missionaries  
in West Africa.*

*Resolved,* That the members of

the International Missionary Union have heard with deep regret of the massacre of seven missionaries of the "United Brethren in Christ" and their native preachers, and many of the church members in their mission near Sierra Leone, Africa, and the destruction of the entire property of the mission at Rotofunk. Also, that we tender our deepest sympathy to the missionary board and the churches of the United Brethren in this great affliction; that we pray that the consolations of Divine grace may be abundantly administered to the relatives of our brethren and sisters who have given up their lives for Christ in Africa.

*Resolved,* That we are rejoiced to hear that our government has expressed its sympathy to the officers of the missionary board of the United Brethren, and its purpose to do all that is possible to secure the rights of the mission, and the reestablishment of its property, and we hope that out of all this trial will come greater blessings and freer course for the Gospel throughout Africa.

*IV. The Need of the American  
Bible Society.*

*Resolved,* That the International Missionary Union recognizes with gratitude to God the great work that has been done by the American Bible Society in all our foreign mission fields; and now, when its beneficent work has a wider field of great opportunity than ever before, we hear with sorrow that its important mission is imperiled through lack of funds. We beseech all the churches to rally to its support, and every pastor to present its claims at once, and send forward as speedily as possible the offerings of the people to replenish its treasury, and enable it to continue without intermission its most helpful work. We pray that wisdom may be granted to those who are charged

with its management to rightly administer its work and increasingly develop its usefulness in all lands.

### Present Obstacles and Opportunities.

*Notes of remarks made in the discussion of this theme:*

Rev. C. C. Baldwin, D.D., of China, said: We naturally like to look on the bright side, but it is well sometimes to look on the dark side also. It will be at least a good topic for faith. There are about a million temples in China, containing, say, from five to ten millions of idol gods. Besides these we have five hundred millions manes or spirits of dead ancestors and others which are worshiped in or without the wooden tablets. The Chinese may give up the idols, but not so easily the ancestral worship. To do so is a grand test and climax of sincere faith in God, so far as a true heart surrender is concerned; for the whole practise seems to rest mainly on the beautiful doctrine of filial piety, which is dearer to them than aught else, unless we except the living family and worldly success.

Then there is the sad discouraging fact that the Chinese are gross materialists, none grosser, I am sure, in the whole world. It is an immense undertaking to get them to look fairly at the moral and spiritual side, and to acknowledge fully moral distinctions, calling things by right names only. Ancestral worship and materialism are the prime difficulties in our work from the native side.

Rev. Gilbert Reid, said: There is one important obstacle in China, found not in the natives, but in ourselves, and that is the political character of Christianity, owing to the political complications with Christian nations. The Church is regarded as a political organization,

backed up by foreign powers. The difficulty is in presenting Christianity in the right light. The Chinese do not see Christ as the loving, saving, helpful, uplifting friend. When they do see Christ as He is, He will be accepted.

J. C. Hepburn, D.D., Japan, said: The principal obstacles to missionary work in Japan are:

1. The intense nationalism of the Japanese and their superstitious loyalty to the Mikado.

2. The strong anti-foreign spirit of the people, and their regarding Christianity as a foreign religion, revolutionary and subversive to their inherited customs.

3. The influence of Buddhism, and the strenuous efforts made by the priests to antagonize Christianity, even adopting the methods used by Protestant missionaries in their work.

4. But the greatest of all obstacles is the natural repugnance of the human heart to the Gospel of Christ.

Mrs. J. T. Whitney, Micronesia: While in the Marshall Islands (with my husband, Rev. J. T. Whitney) I was trying to persuade a native young man to go as a teacher to another island. He said: "We Marshall Islanders are not like white people—we love our relatives and our homes." No wonder he said it, when he had seen so many white men who were mere driftwood. To counteract the influence of these low white men was one of the greatest obstacles in these islands.

Rev. J. L. Bruce, Brazil: The greatest obstacle in Brazil is the fact that we have a strongly organized Roman Catholic Church opposed to us. The Roman Catholics do not hold the simple truth nor the simple lie, but the truth mixed with the lie, or the truth perverted. Also, religion and morality have been thoroughly divorced, so that gross immorality and thorough de-

votion may exist in the same person. They think they have just what we wish to give them. On the other hand, our great difficulty is that we will undertake to combat a church by a church.

Rev. Wm. M. Nichol, Egypt: The obstacles in the line of work in Egypt are many, but let me mention these three: The learning of the Arabic language is difficult because of its many guttural sounds. The prevailing religion is Moslem, and it is hard to fight against, because it is a mixture of truth and error. Another difficulty is the position given to woman. She is liable to be divorced at any time, and divorce hangs over her head like the sword of Damocles.

Rev. T. W. Woodside, Africa: There are two classes of obstacles: first, from the natives themselves—the apathy, they are so content with what they have and are. Second, obstacles from without, from immoral white men, rum, and slavery. The rum is the vilest kind of stuff, made of potatoes and doctored with sulphuric acid. Then there is slavery, not only among the natives, but also among the white men; Portuguese, Dutch, and Englishmen buy slaves. This is not only domestic, but there is also slavery on the high seas. Slaves are shipped upon the high seas. There were one hundred slaves on the steamer on which we came home. They, of course, are not called slaves, but “contract laborers.” They have contracts made out by a notary public, but they are fraudulently obtained.

Rev. C. D. Campbell, Mexico: Mexico has twelve and one-half million inhabitants. There are one hundred thousand Christians. The country is open from end to end. The two principal railroads are in the hands of Americans. The mines are going into their hands, but they are not Christians. The govern-

ment is friendly to missions. Two states are without Christian workers. Medical missions will pay as well in Mexico as elsewhere, will speedily become self-supporting, and there is but one medical mission in Mexico.

Miss Emily C. Wheeler, Turkey: The opportunities in Turkey are: 1. The eighty thousand orphans to bring to Christ. Fifty-two recently converted. Generally Gregorians. 2. New villages opening never before accessible. Self-supporting. 3. Mohammedans inquiring, “Who is this Jesus who makes these Armenians so brave?” One woman wishes to unite with the church. Have read the Bible. Opportunity for us to pray that the Holy Spirit may quicken the word and they may come to Christ. Ask the people in the United States to pray and give for this—give systematically, so we shall spend for missions as we ought, and not comparatively, as we do now, when shown in inches, seven feet for liquor and a quarter of an inch for foreign missions.

Rev. Gilbert Reid, China: One opportunity in China is found in a decree issued by the emperor to allow Western branches in all examinations. This is an educational opportunity. The second is the trend of thought and policy to open up China more fully to trade, and, of course, there will be more openings to missions. Thirdly, the customs under English direction are to collect the likin tax in five of the large provinces. Where the customs men go, missionaries can go. Fourthly, Americans have special opportunities, because they are free from the suspicion of territorial aggrandizement. We go as friends.

Dr. Chalmers Martin, Laos: The special opportunity of the Laos Mission at present lies in the fact that the French officials on the

Upper Mekeng (Cambodia) River are now friendly to our missionaries, and that the Roman Catholics have not yet made an entrance to the field. If we can strike in this great region now, we have a free field; when once the Jesuits have appeared there, the history of the past and of other countries tells us that our opportunity as Protestants will be more limited, if it does not disappear altogether.

Rev. G. E. Stone, Arabia: Arabia is (1) A land of possibilities. (a) A country much more fertile and populous than generally supposed. (b) The people are largely town people, not ignorant Bedouin. (2) Arabia is a land of opportunity. (a) Politically, only partially under Turks. The interior is independent. The eastern and southern coasts under British influence. (b) People not as bigoted as in Turkey. Preaching in streets and bazaars at Bahrein. (c) Opportunity because everything is yet to be done. Only three missionaries at present on east coast, and one on the southern coast, with the reinforcements going out this year only nine or ten missionaries for ten million people. Arabia is promist for Christ, and He will give the victory.

Rev. H. Blodget, D.D., China: The West River has recently been opened in all its length to trade and trading vessels. The Yangtze has been opened in like manner. These rivers flow through densely populated countries, and large numbers of missionaries are needed to reach the multitudes of people. A steamer has past through the rapids of the Yang-tse, and the fifty million of Szchuan are now accessible by steam communication. The number of missionaries there needs greatly to be increased. The province of Hunan has now two resident missionaries. This province has been intensely hostile to foreigners. No foreign missionary, until very

lately, has been allowed to locate within its borders. They have been hunted out with insult, abuse, and violence. Here have originated the vile placards and tracts against missionaries so widely circulated in China. The twenty million of this province call for a large number of laborers. China must be converted by Chinese. Christian workers must be trained in the field, yet a large number of missionaries from western lands will be needed to form the link to convey the blessing from the church in the West to the church in the East.

Mr. B. B. Blachly, Mexico: There are now about twenty colporteurs in Mexico. The great cry is, send us more colporteurs to work from house to house. Mr. H. P. Hamilton, Bible agent at Mexico City, said that thousands more copies of the Bible could be circulated if there were more workers. The great cry of the people is, give us the Word of God. The American Bible Society *must* have help, or their society will be a thing of history.

Dr. Cyrus Hamlin, Turkey: The portion of the field of the American board which calls loudly for occupancy is that which borders the eastern part of the Bulgarian mission, comprising a portion of the Albanian—a very brave and heroic people, for whom Christianity has hitherto done little good. The Greek Church has converted about half of them; Islam has the other half. It is a common saying that they are bad Christians and bad Moslems, but splendid soldiers. They are now accessible to one missionary in Bulgaria. There are educated native agents ready to go to them with the Bible in their own language, and with Christian education they would be gladly received. Only a few thousand dollars are needed to inaugurate a



most intensely interesting mission without demanding a single new American missionary. The native force is ready for the work.

Rev. T. W. Woodside, Africa: I read a short time ago in one of the leading missionary magazines of the new mission station at Lake Moero, and there they remarked, "Now there is a chain of mission stations right across the Dark Continent." Let me explain just what that means: From Benguela inland for two hundred and fifty miles (twelve days' journey) there is not a station, not a missionary. There a station, with two families, then four days, and you come to another station; again three days, and you come to a third station. From there you make forty camps, or forty days' journey, to the little station Kavungu, of the English mission. From there another jump of fifteen days to the Garaganze mission, where you find two lone men, missionaries; another leap of fifteen or more days to Lake Moero, and this is the "chain of mission stations." These stations are mere points, lone links, and then to the north and south are large tracts where there is not a missionary.

Rev. J. W. Baird, Turkey: Sadder than the sway of the Turk over the holy places of Christianity is the reign of spiritual death over the Eastern Church of Salonica. Tho a thriving city, it is not now "the faithful city," nor, as a thousand years ago, do missionaries of the Gospel take the light of the Gospel to surrounding peoples. There is no preaching or other means of spiritual enlightenment. Education is coming in very rapidly. The Gospel can find an entrance. To the west of Macedonia are the Albanians, a most promising people, entirely without the Gospel. Servia and Bosnia, too, need missionary work at once,

### Questions from Our Mail-Bag.

The editors of this REVIEW are constantly receiving more inquiries for information than it is possible to find time to answer in personal correspondence. It is proposed to select from time to time, from among questions which have a more or less general interest, some few for categorical answer or for editorial comment. The space which can be given to this is necessarily limited, and the form will be varied. Queries will be welcomed.

J. T. G.

*Question 1.*—The impression was made on some persons at the annual meeting of the International Missionary Union in June, that the American Bible Society is in specially straitened circumstances for money to carry on its work. Is it correct to say that the society is in a "crisis?"

*Answer.*—There is no warrant for using the term "crisis," if thereby is meant a threatened financial embarrassment. That might have been true eighteen or twenty months ago, when its managers began to be alarmed at the shrinkage in receipts, and when they were constrained to curtail their work and to appeal to the society's friends for relief. From November, 1896, to May, 1897, there was great solicitude among the officers of this noble institution. The condition of things has materially changed since then.

☞ This question being thus categorically answered, we take this opportunity to say that the missionaries everywhere esteem the American Bible Society as an integral part of the missionary agencies of the world. Progress on many lines of missionary work is restricted by limitation in the income of the American Bible Society. Two years ago they were reluctantly compelled to say to the

Presbyterians that they could not print some Benga books which the missionaries were anxious to receive for West Africa; to the Methodists that Dr. Richard's Tonga Testament must remain unprinted, and to the American Board that the funds of the Society did not permit them to reprint the Marshall Islands' New Testament. But funds came from Pennsylvania, at Bishop Hartzell's instance, and he took the Tonga Testament with him to Africa. More funds came specially appropriated for the Benga Scriptures, and they also have been printed and sent forward. And now in answer to appeals made by Miss Crosby, they are getting money for the Marshall Islands' Scriptures, and are completing their arrangements for putting them through the press.

In the same way liberal contributions are being received to meet expenses connected with the distribution to our soldiers and sailors, and the number of individual givers has increased in the most gratifying way, while receipts on legacy account also have been unexpectedly large and gratifying. But this society needs the living interest and cooperation of the churches all the time, as a constituent part of the missionary work on foreign fields, as well as in this country.

J. T. G.

*Question 2.*—At the International Missionary Union meeting in June, a question was asked which has come to us repeatedly, and we are pleased to give the answers made there by experienced Chinese observers. The question was: "What is the prospect of the nations of Europe partitioning China among themselves?"

*Answer.*—Rev. Dr. Henry Blodgett: "Spheres of influence are establishing. If these are to become possessions of foreign nations, it will be gradually and by unforeseen contingencies. We may reflect that these western nations come, not to kill, plunder, and destroy. They come to open mines and bring forth the wealth of China, for ages buried in the earth, for the use of the people. They come to construct railways, to spread out telegraphic wires, to bring all the blessings of modern civilization to the Chinese.

God will overrule their doings for If they have wronged the nation, the establishment of religious liberty, and for the material good of the people."

Rev. Gilbert Reid: "Dr. Martin has written me that the Mayor of Peking called upon him for suggestions on the future of China. Dr. Martin said: 'First, there was no danger in opening new ports; second, that China should not grant, even in speech, any "sphere of influence." China has kept from this danger. She allows new ports, open or exclusive, and concessions for mining and railroads. China may be divided, but only if she refuses to progress.'"

Rev. J. E. Walker, China, says: "It is a mistake that the Chinese have no national spirit. They have a strong race and national spirit. To partition China would be a very different thing from defeating soldiers fighting for an intruding dynasty. If China were as advanced as Japan she would be a serious menace to the rest of the world. China civilized and not Christianized would be a terrible misfortune."

Dr. S. L. Baldwin: "I do not think there will be any partition of China. England has taken Wei-hai-wei, but her purpose is only to keep an effectual check on Russia. She has no desire for further territorial aggrandizement. Her interest is to make China a wide-open mart for the world; and in this, as in most other matters, America's interests are identical with England's, and the interests of Japan are not different. These three nations, acting together, can control the destiny of Eastern Asia. I believe England will see to it that China is not dismembered; and when the time is ripe will withdraw from Wei-hai-wei, and see to it that Russia withdraws from Port Arthur at the same time. China's government will have to be improved, and she must move in the line of Western civilization and progress. There are some cheering signs that the movement is beginning, and can be carried on with the help which will be gladly given by Western nations. These facts, in connection with the magnitude of the country and the immense population, present the greatest opportunity and the most urgent demand of the hour."

## IV.—FIELD OF MONTHLY SURVEY.

Papal Europe,\* The Papacy,† Reflex Influence of Missions.‡

BY DELAVAN L. PIERSON.

## War and Missions in Spain.

The mission-school of the American Board at San Sebastian, Spain, was, at the outbreak of the war, transferred to Biarritz in France, hardly more than an hour's ride by rail from the old location in Spain. The missionaries had no fear of any discourtesy from intelligent people, but it was thought that there might be turbulent demonstrations from some of the lower classes, which might be beyond the power of the authorities to control. Rev. William H. Gulick wrote to the parents of all the pupils, telling them that their children would be returned to their homes if desired; but all have approved of their remaining. The school marched in procession to the railway station. There was no hostile demonstration. Mr. Gulick writes that his Spanish colleague and wife, and one of the native teachers, are in the house in which the mission was conducted, and that they will carry on evangelistic work and conduct a day-school.

\* See also pp. 321 (May), 409 (June), 561, 573, 591, 596 (present issue).

NEW BOOKS: "The Spaniard in History," J. C. Fernald; "Spain in the Nineteenth Century," Elizabeth W. Latimer; "With a Pessimist in Spain," Mary F. Nixon; "Italians of To-day," Rene Bazin; "The Story of France," Thos. E. Watson; "France" (Political and Social), J. E. Courtney Badley; "Modern France," André Lebon.

RECENT ARTICLES: "The Crisis in Spain," *Fortnightly Review* (Dec. '97); "The State of Spain," *Westminster Review* (Dec. '97); "The Ruin of Spain," *Contemporary Review* (June); "Demoralization of France," *Contemporary Review* (Mar.); "The Albanians, A Neglected People," *Missionary Herald* (Mar. '98); "The Misgovernment of Italy," *Fortnightly Review* (June); *A Voice from Italy* (Quarterly).

† See also pp. 291 (April), 517 (July), 596, 598 (present issue).

RECENT ARTICLES: *The Converted Catholic* (Monthly); "Priest and People," *Arena* (Dec. '97).

‡ See p. 444 (June).

## Religion in Portugal.

Lisbon has quite a colony of British people, who sustain two churches, one an Episcopal one, the other Presbyterian. The latter carries on a very interesting work among the Portuguese, supporting a Portuguese minister, and having both a day and a Sunday-school. The Presbyterian church is located in an old convent. The British Bible Society also has a depot here.

The work among the Portuguese is, in some respects, very encouraging. Their services are well attended, and their singing especially is always quite inspiring. Even before I understood their words, I used to enjoy hearing the old familiar tunes, such as, "Pass me not, O gentle Savior," "I gave My life for thee," and others. When, some time ago, the Rev. George C. Grubb and Mr. H. Maxwell Wright were here—the latter speaks Portuguese like a native—and conducted a two weeks' series of special meetings, the Portuguese turned out in such crowds every night that the room was barely able to furnish even standing room. An even larger work than at Lisbon is done among the natives at Oporto, where the Wesleyan Methodists also carry on a flourishing mission. Space does not permit to speak of the many strange and interesting sights of Lisbon, a city which is set on many hills, and which presents a very striking appearance from the river. Nor do I feel competent to give judgment of the character of the people. They are not as licentious as I had anticipated; dirty they certainly are, and religiously supremely indifferent. One rarely sees a priest on the street,

and no one shows them the slightest respect; in fact, a year ago they were repeatedly mobbed in the streets. The Jesuits are said, however, to be secretly gaining in power, as the queen and the high aristocracy are greatly influenced by them.      GEORGE R. WITTE.

### Protestantism in France.

In response to the threefold question, "Is it true that Protestantism has become in recent years more unpopular in France? What are the causes of this recrudescence of unpopularity? What means should be taken to overthrow this obstacle and to ward off this danger?" Pastor R. Hollard says (in a symposium in *L'Éclairneur*, an Evangelical paper):

"Yes, and No. It depends upon what France you refer to. If it be France taken in its mass, which none have been able to fanaticise or to frighten; that which our evangelists meet in the center and the west; that which in our great towns assembles in the *salles* of the McAll Mission; that which, on the 'day of the dead' presses into our cemeteries, and which discerns the difference between the Latin rites celebrated by the Catholic priest and the words of Christ spoken in French by the Protestant pastor, at the side of the grave; that which, under all degrees of culture, judges Protestantism when it knows it in the independence of the instincts and experiences which are peculiar to itself—if the question applies to *this* France, 'No,' Protestantism has not become of late years more unpopular in France; rather it is the contrary that must be said.

"But if the question is asked concerning another France—that which makes the most noise and does the least good; that which gravitates round that section of the press to which truth and the welfare of the mother country are the least concern, and the great business of which is to flatter and excite the passions of the most sectarian, the most envious, the most stupid, and the most immoral—if this France is meant, then it is 'Yes' that must be answered to the ques-

tion proposed. It is again 'Yes' if it refers to the fearful and faltering of all classes, those to whom the best policy will always be that which seems to them the best adapted to guarantee security at whatever cost, and the best religion that which shall have in the highest degree the character of being, as it is termed, 'a government.' Those more anxious for security than truth, and more in love with uniformity than with true union, see an attraction in the shelter which secular Catholicism offers them at little cost. They have a dislike more and more marked for that Christianity which puts above a chimerical uniformity the living union which can only be formed by men who know how to believe and think and will for themselves."

### French Priests Leaving the Papacy.

The number of priests who have abjured Catholicism lately, and inscribed their names at the Faculty of Protestant Theology in Paris, causes no little alarm to the editor of the *Univers*, who gives a list of no fewer than six defections of the kind that have taken place in one week. The *Gazette de France* adds: "Never has such a desertion from the Catholic ranks been witnessed as is going on at the present time." M. Sabatier, dean of the Protestant faculty, has been interviewed on the subject. There never has been a time, he declares, when they have not had ex-Catholic priests among their students. The work of the faculty, however, has nothing to do with proselytizing, and whether the candidates for honors have been Catholics or Protestants before entering is a matter of which no notice is taken. There is another body, however, whose special mission is to lend assistance to priests who are anxious to become Protestants. M. Reveillaud, the president, declares that during the twelve years of its existence it has helped about one hundred priests.

Our editorial correspondent, M. Ruben Saillens, of Paris, writes as

follows concerning recent evangelical movements among the priests of the Romish Church in France :

"The movement among the priests is remarkable, indeed, altho there should not be too much made of it. A few have come to Protestantism with a positive belief; others are sinking into what is called 'the great diocese of free thought,' of which Renan was the archbishop.

"I have been able to baptize lately a young monk, who has seen the peril of stopping short of an out-and-out reform. He is intelligent and learned; has refused to become a student of the Rationalistic Protestant faculty of theology and has preferred to earn his bread by a secular employment until the Lord opens his way. I am very pleased with him and hope he will be a means of bringing many to Christ.

"So much for the priest. From the other side, from the party of unbelief, we get this striking testimony as to the historic value of Christianity. It is from 'The Modern Regime,' by H. Taine, the great French skeptic and positivist: " 'Always and everywhere for the past 1800 years, as soon as Christianity grows feeble or gives way, public and private morals degenerate. In Italy, during the Renaissance, in England, under the Restoration, in France, under the Convention and Directory, man became a pagan as in the first century. The same causes render him the same as in the times of Augustus and Tiberius, that is to say, voluptuous and cruel. He abuses himself and victimizes others. A brutal, calculating egotism resumes its ascendancy; depravity and sensuality spread, and society becomes a den of cut-throats and a brothel.'

"After contemplating the spectacle near-by, we can value the contribution to modern society of Christianity; how much modesty, gentleness, and humanity it has introduced into them, how it maintains integrity, good faith, and justice. In this service no philosophic reasoning, no artistic and literary culture, no feudal, military, or chivalric honor, no code, no administration, no government is a substitute for it. There is nothing else to restrain our natal bent, nothing to arrest the insensible, steady, downhill course of our race, with

the whole of our original burden, ever retrograding toward the abyss. Whatever its present envelope may be, the old Gospel still serves as the best auxiliary of the social instinct."

### Evangelistic Agencies in Paris.

Besides the McAll Mission, which holds over 60 meetings weekly in over twenty places in the city, there are, in Paris, the following agencies for the spread of the Gospel in France:

La Société Centrale.—Pastor Pfender, 46 Rue Labruyère, Paris.

La Commission d'Évangélisation des Églises libre. Pastor Cordey, 35 Rue Brochant, Paris.

La Société Évangélique.—Pastor E. Bertrand, 32 Rue de Vaugirard, Paris.

La Mission Intérieure.—Pastor Houter, 7 Rue Dragon, Marseilles.

La Société Évangélique de Genève.—Pastor Dardier, l'Oratoire, Geneva.

Baptist Church Mission.—Pastor R. Sailens, 133 Rue St. Denis, Paris.

Wesleyan Church Mission.—Rev. G. Whelp-ton, 4 Rue Roquépine, Paris.

Salvation Army—3 Rue Auber, Paris.

Paris City Mission.—Rev. S. H. Anderson, 37 Avenue de la Grand Armée, Paris.

"La Croix Bleue."—Monsieur Ludwig, 75 Rue Laugier, Paris.

Y. M. C. A.—Anglo-American Branch.—160 Rue Montmartre, Paris.

Y. M. C. A.—French Branch.—14 Rue de Tréville, Paris.

Mission to the Jews.—Mr. R. C. Mamlock, 119 Rue de Rome, Paris.

Miss De Broen's Belleville Mission.—3 Rue Clavel, Belleville, Paris.

Œuvre des Affligés.—Pastor Hirsch, 51 Rue du Ranelagh, Paris.

Œuvre de Madam d'Alencourt.—33 Mouton Duvernet, Paris.

Œuvre des Prêtres Convertis.—Prof. L. Bertrand, Neuilly.

Société Française pour L'Observation du Dimanche.—Pastor Prunier, 16 Rue Demours, Paris.

British and Foreign Bible Society.—Monsieur G. Monod, 58 Rue de Clichy, Paris.

Religious Tract Society, etc.—Monsieur Vas-seuk, Depot Centrale, 4 Place du Théâtre Française, Paris.

### Riots and Religion in Italy.

Italy has for years past been seething with the elements of social, political, and religious discontent. To trace all the open dis-

content of the Italian people to the effects of the policy of Signor Crispi is to ignore most, if not all, of the facts of the situation. The root of the mischief lies far deeper than the entrance of Italy into the triple alliance or the African colonial scheme. It is to be found in the fact that when Italy became a free and independent country under the constitutional monarchy it found itself between two active enemies—the Blacks and the Reds. The papal party, who have for years been the active allies of the worst enemies of Italian freedom, could not forgive the men who had dared to deprive the pope of the temporal sovereignty he had abused so shamefully. From the pope downward every Italian of the papal party became the open enemy of his country, and bent all his energies to the task of making the constitutional monarchy impossible. On the other hand, the Reds—Socialists and Revolutionists of all classes and descriptions—were just as ardent in their hatred of institutions which aimed at securing for the country a well-ordered liberty founded upon sober constitutional principles. And altho the papalists and the socialists were of all parties those who were most directly opposed to each other, they did not hesitate to work together for a common end—the overthrow of the existing régime in Italy. They were naturally assisted in their work by the blunders committed by the constitutionalists, and thus it comes to pass that less than thirty years after Italian unity and independence were granted by the acquisition of Rome as the capital of the glorious kingdom, we see the country in the throes of a revolutionary movement the end of which we can not pretend to foresee. No spectacle so disheartening has been witness in Europe for many a year.—*The Speaker* (London).

It is said that a spirit of restlessness prevails among the priests of Italy as well as among those of France, and that some are turning their faces toward Protestantism. The *Voice from Italy* seems to countenance the idea that there is going on a certain drift from Rome. Statistics are given showing the membership of the Waldensian congregations in five of the chief Italian cities; and from these we learn that, while 226 communicants in all are Protestant by birth, *as many as 1,331 are Roman Catholic converts*. These are remarkable figures, and prove that the Church of the Valleys acted wisely in undertaking aggressive work in the plains of Italy.

---

The Waldensian Church in Italy a short time ago celebrated the fiftieth anniversary of the edict of King Charles Albert, which granted religious toleration and freedom from persecution to the Waldenses. Dr. Prochet, pastor of the Waldensian church in Rome, who became known to many readers of the *Banner* during his late visit to America, was given a special audience by King Humbert, who has on several occasions expressed his interest in the Waldensian Church.

---

The work of the Italian Evangelical Church throughout Italy, from the Alps to Sicily, in regard to edification, evangelization, and the education of the young, may be classified under three heads, viz.:

- 29 Churches, *i. e.*, settled congregations, with a membership, and with Sabbath-schools, and week-day or evening schools.
- 47 Groups, *i. e.*, small gatherings of believers not yet congregated.
- 132 Visited Places, *i. e.*, villages or hamlets where there are one, two, or more believers who weekly or monthly have a visit from one of our pastors or evangelists, gathering in as many of their neighbors as they can to hear the Gospel read and explained.

### Romanism in England and America.

The *Catholic Directory* for 1898 gives some information about the present condition of the Church of Rome in Great Britain. In England and Scotland there are 1,865,000 Roman Catholics, of whom as many as 365,000 are north of the border. Scotland has seven archbishops and bishops, 421 priests, and 350 churches. A rumor ran lately that Cardinal Vaughan was to be called to the House of Lords to look after the interests of his church there. But there seems small need for such an arrangement, in view of the fact that there are 19 Roman Catholic members of the Privy Council, 31 members of the House of Lords, and 75 members of the House of Commons.

An archdeacon of the Church of England not long ago earnestly urged all Protestants to unite to resist the Romanizing tendency in many ritualistic churches. A visitor in a northern Episcopal church in Great Britain thus describes the service in the London *Christian*:

"On the 'altar' were two sets of seven candles, and two tall ones. At the back and above the 'altar' a representation of Christ on the cross, nearly life-size, in colors, apparently mosaic. Beneath a small figure of the Virgin and Child. Above the choir seats a gilt crucifix, about eighteen inches elevated. On the top of the pulpit a similar one. Hanging from the roof, a few feet in front of the table, are suspended seven colored lamps, lighted. These burn day and night. On the south side of the chancel is the 'ladye chapel,' with a crucifix at the entrance and another over the table. Behind a curtain at the side is an entrance to the vestry, where there is a prayer-desk and a crucifix over it. On the north side of the chancel is a similar chapel, with a prayer-desk and another crucifix. Near the entrance to the chancel and above it are two large marble figures, one on each side.

"A notice stated that on a certain day two large stone figures, of

the Blessed Virgin and of St. Stephen, would be dedicated. On the board outside it is notified in painted letters that the 'holy eucharist' is celebrated every morning at 7.30, and that there is 'confession' immediately after, on Fridays three times; and at any day and hour by previous notice. On the eve of the funeral, the body of the vicar's deceased wife was deposited in the church, lights burning round it, and prayers being said during the night; cards were sent to members of the congregation, 'Pray for the soul of,' etc. No wonder Cardinal Vaughan could say that many of the cultured people of England held doctrines and practist ceremonies almost identical with the Roman Church, but that, as they had not the authority of St. Peter, their priesthood was a delusion and their ceremonial invalid!"

In the United States we find "Father" Ritchie prescribing the following program for the observance of Lent by his parishioners of St. Ignatius church:

1. Attend at least one church service every day.
2. Take communion at least once a week.
3. Say a short prayer daily at noontime.
4. Go to confession before Easter.
5. Abstain from food on Ash Wednesday and Good Friday until afternoon.
6. Eat no meat on Wednesdays and Fridays.
7. Deny yourself something you like every day.
8. Abstain from all parties and places of public amusement.
9. Try to save money each day, by self-denial, for your Easter offering.
10. Do something every day (if only to say a prayer) for some poor, sick, or troubled person.

"Father" Ritchie is rector, not of a Roman Catholic, but a Protestant Episcopal church. This is the church at which the "sacrifice of the mass" takes the place of the communion service as ordinarily administered in Protestant churches; and it is within this church that the worshiper finds displayed before him the information upon a tablet that "a red light burning in the sanctuary signifies that the blessed sacrament is reserved in the tabernacle on the altar."

## V.—EDITORIAL DEPARTMENT.

## Missionary Comity for Cuba and the Philippines.

In case the issue of the conflict with Spain is that these islands come permanently or even for some considerable period under the care and administration of the United States, the open door to evangelical missions will be one of the first and most natural results of such occupancy. The question is already being asked, what is the duty and responsibility of American Christians as to Cuba and the Philippine Islands, and the First Presbyterian Church of Yonkers, under the lead of its missionary-spirited pastor, Rev. G. F. Pentecost, D.D., has already raised \$1,000 to send the first missionary. Presbyterian and Methodist, as well as other denominational boards are considering what steps should be taken, promptly to occupy these islands for Christ.

It has been wisely suggested, and steps have been taken to carry out the suggestion, that there be a conference of representatives of the various denominational societies, to determine how the work of missionary occupation may best be accomplished. If the territory is large enough, it might be divided among two or more societies, so that there would be as little as possible waste through overlapping or overcrowding. If any one body is equal to the work and has special adaptation to it, is it not wise that there should be general consent that to such a Christian agency the work be committed? For many years there has been a tacit consent that the United Presbyterians shall hold, unmolested, the Nile Valley, where they have done a grand work; and in a similar way the Congregationalists have for fifty years been working in Asiatic Turkey. In no

fields in the world have better results been shown, than where by such concessions, one Christian body has been left to work such a field without interference. Macaulay well said that in a land where a cow is a sacred animal, and a woman has no right which a man is bound to respect, the minute particulars which divide Christian denominations from each other, must be bewilderingly perplexing and absurdly trivial. We doubt, whether a dozen denominations could have done anything so well, side by side, as the Baptists have done alone on the Telugu field, or the Church Missionary Society in Tinnevely, whereas the intrusion of a new denominational body in a field already greatly blest under one body of Christians, has often wrought disastrous division and confusion. Surely, these new fields are large enough to allow of work for all, without clashing or undue rivalry.

## Preaching Christ in the Camps.

The work of Christian evangelists among the soldiers of the American army is remarkable for its results in the conversion of multitudes of soldiers. Hundreds of Y. M. C. A. tents are now in use, and the religious interest is deep and steady. Space did not permit of reference to work among soldiers of the United States and other Christian lands in this month's leader, but we hope to have a fuller account of this movement in a later issue. In the meantime, many of our readers will be interested in these facts, communicated in a letter from Tampa, Fla., as to work among the soldiers:

"Probably more good is being done in the distribution of the Testaments than by any other single operation. The men are, for the most part, eager for them and only



a very few will not take them. The first shipment of 5,000 are almost gone. We sent 2,000 down to the transports, and the men scrambled to get them. Had we shipping facilities, we could have used twice as many. If they will *carry* a Testament, they will *read* it, and God will use His Word. Many of the dear fellows are rough, ready, and kind. On one occasion we had held a service and were ready to give out Testaments. The preacher who went with us had an armful and the men were about to crush him when one called out, 'Look out, boys! don't knock the parson down.' We have evidence of the Lord's using the work on every hand. An officer has just said, 'You men are doing a great deal of good, and the kind you are doing will count for more with these men than preaching would.'"

In order that the American Bible Society may respond largely to the demand for Testaments for the army and navy, all who feel interested should send contributions to William Foulke, treasurer Bible House, New York, N. Y.

#### "Vengeance Is Mine."

Under the heading, "Reparation, Not Vengeance," the *Independent* refers to our battle cry, "Remember the *Maine*," and well adds :

"We are not at war with Spain because we hate her, but because we love Cuba and want it to have the blessings we enjoy. We are grieved, inexpressibly grieved, over the loss of the *Maine*; but we are not now engaged in a war to avenge the loss of the noble ship and her brave crew. Commodore Dewey has destroyed the Spanish fleet at Manila; but not because of the destruction of our battleship in the harbor of Havana. We do not know and we do not believe that Spain ordered the *Maine* to be blown up. There is not a scintilla of evidence, not a suspicion, even, that the government at Madrid directed the captain-general of Cuba thus to make way with our ship, or that either was privy to it. Nobody has any reason to believe that the awful crime was ordered by anybody in official station. It was, in all probability, a conspiracy of a

few individuals, such as that which resulted in the assassination of Premier Canovas. We shall demand what is our due from Spain, probably apology and indemnity, because the crime might have been prevented, if the government of Spain had exercised due vigilance.

"Our judgment goes not with the war cry, 'Avenge the *Maine*,' or 'Remember the *Maine*.' An injury was done us, and we ask, not that it be repaid by blood, but that the measure of Spain's responsibility shall determine the character and extent of her reparation. Reparation is not vengeance. We shall not be benefited by taking vengeance, but, rather, injured. Our Christian character as a nation will not permit us to take several hundred Spanish lives for those of the Americans who went down in the *Maine*. The cry of 'vengeance' is unworthy of a Christian people. It is instinct with the reckless cruelty of savages. Let us keep to law and Gospel even in war. This contest is a measure of power against power, not of hate against hate, nor of vengeance against vengeance."

#### The London Tabernacle.

The rebuilding of the Metropolitan Tabernacle in London is a matter that concerns the whole Christian Church. That structure was unique. It was the largest place of worship in the world which was used for the purposes of a popular assembly for preaching the pure Gospel. For forty years there, twice a Sabbath, audiences have assembled larger than any other in the bounds of Christendom—averaging, probably, over 4,000 at each service, besides almost countless week-day services in the interest of every conceivable cause linkt with the life of the Church at home and abroad. There are many who think the Tabernacle should be rebuilt *as it was*, even tho the beloved Charles H. Spurgeon is no longer with us to insure its being filled. His son, Thomas Spurgeon, now its pastor, is doing his best to keep up the faithful succession of evangelical

teaching, and under his guidance the Church of Christ may be confident that his father's Gospel will not be dishonored; but aside from the needs of a great church still numbering 4,000 members, all Christendom needs such a tabernacle for the uses of Christ. Even if it be found impossible to maintain the crowded congregations of the Lord's day, under new conditions and greatly changed circumstances, the Church of Christ at large needs such a building, and we all know with what noble cordiality the Tabernacle has always been put at the service of the Master, and has been a center of home and foreign missions and every form of Christian evangelism.

It has occurred forcibly to us that the readers of this REVIEW would gladly aid in this rebuilding, and thus express a large indebtedness to the grand work and witness that are inseparable from this great structure and its history. If Newman Hall could successfully appeal for some \$30,000 to build "Lincoln Tower" for Christ church in London, surely we shall be interested in an offering to aid in restoring out of the ruins of this great fire a building which, beyond any other in the world, has stood for a gathering place of the common people, the preaching of a pure Gospel, and the radiation of a missionary enthusiasm to the ends of the earth. Any offerings entrusted to our care we shall gladly transmit without cost of exchange to the donors.

Mr. Spurgeon writes as follows:

"The Tabernacle was insured for £20,000. Our claim for that amount has been promptly paid.

"The original building cost about £32,000. The portico and walls still stand. A building committee, consisting of the pastors, deacons, and four elders, has been appointed. It has been instructed by the church to rebuild the Tabernacle, as far as possible, on the lines of the original

edifice, but it is empowered to somewhat reduce the dimensions, if necessary. Necessarily, we are in the dark as to amount required until the plans of the new building are decided upon. I think we shall need *less* than £20,000, but 'about' that amount would be a safe guess. Our services have been held since the fire in Exeter Hall, there being also a morning meeting in the college conference hall. We are now to have morning gatherings at the orphanage and college, the evening meeting being continued at Exeter Hall.

"It is proposed to permanently ceil the entire basement of the Tabernacle as soon as possible, and to meet there while the superstructure is being reared. We shall have accommodation for nearly 2,000, and we shall (D. V.) see the new house growing round and above us week by week."

Rev. A. Ben-Oliel and the Christian Union Mission at Jerusalem.

In the July number, 1897, page 553, was quoted a paragraph from Rev. Dr. John H. Barrows, originally published in the *Interior*, and strongly condemnatory of Rev. A. Ben-Oliel, and his work. No comments were made upon the extract, which found its way into the Department of General Missionary Intelligence, like many other paragraphs which are there quoted from current exchanges. This was while the editor-in-chief was in Britain. On his return from abroad he corresponded with Dr. Barrows, to ascertain his grounds for such a judgment. He simply declined to enter into any controversy, but affirmed that his sources of information were such as were perfectly trustworthy, and would have been to any fair-minded man satisfactory. The only apparent resort therefore was to refer readers to Dr. Barrows himself.

We deeply desire that in these pages no injustice shall be done to any brother. Mr. Ben-Oliel is entitled to fair play and an impar-

tial hearing, and it appears to us that Dr. Barrows had no right to make the statement he did in the *Interior*, if he was not prepared to stand by it, to give his authority, and be responsible for such a judgment. A shot from a foe, concealed behind impenetrable thickets, can neither be traced nor returned. If we are to have an honorable, open warfare, no man must be accused without having an opportunity to meet his accusers face to face. Mr. Ben-Oliel and his defenders complain, and we believe justly, that they can get no replies from Dr. Barrows, or, if any, only evasive ones. And now Mr. D. L. Miller has address, to the editor of the *Interior*, a letter which appears to us to belong to the history of this case, and, therefore, to be entitled to appear in evidence. We, therefore, give extracts from it, but, in so doing, pronounce no judgment upon Mr. Ben-Oliel and his work, reserving for ourselves a decision when we have a fuller knowledge of the merits of the case which we hope soon to acquire.

Mr. Miller, who visited Jerusalem three times, and the last time spent nearly two months there, says:

"Soon after my arrival in the city, I heard rumors concerning the mission referred to, which, if I had not investigated, would have led me to the same conclusion reached by Dr. Barrows. I was told that no work was being done by these people, and that the money received by them was being invested for their private use and benefit. I concluded, however, that it was my duty, before taking up a reproach against a brother, to carefully investigate the charges.

"I visited the Ben-Oliel Mission a number of times, often quite unexpectedly to the workers, and I always found them busily engaged in teaching, reading the Hebrew Scriptures, and instructing Jewish mothers in sewing and other work. Mrs. Ben-Oliel had a large class of women, numbering as high as thirty. She had on hand material for dresses, and under her personal

supervision and instruction these women learned to make clothing for themselves and their children. Her daughters also had large classes of Jewish children under their care and instruction, and the father gave frequent Scripture readings and instruction to these various classes. I often found him interviewing Jews, who came to his home for instruction. One of these was received into fellowship by Dr. Long, a minister of your church, who traveled with us in the East. Myself and others of our company were present when the ceremony was performed.

"I met Mr. Alley, the author of the charges against the Ben-Oliel Mission, which have been industriously circulated in this country as well as in Jerusalem, and insisted upon his going with me, and having a personal interview with Rev. Ben-Oliel, and talking the matter over in a Christian spirit. This he refused to do. I then proposed that together we would go into a careful investigation of the case. He declined this proposition on the ground that he did not have the money to meet the expense that such an investigation would incur. I then offered to give one hundred dollars for that purpose, a sum large enough to meet all expenses, whereupon Mr. Alley refused to enter upon an investigation upon any terms. I was forced to the conclusion that he was unprepared to stand by his charges, true or false. Fearing lest my memory might be at fault in regard to Mr. Alley's attitude, I wrote to Brother T. T. Myers, of Philadelphia, who was present at the interview with Mr. Alley." (Mr. Miller then quotes from Mr. Myers' letter in confirmation of his own statement.)

"After this interview, I carried the investigation farther on my own account, and fully satisfied myself and others who were with me that the charges against the Ben-Oliel Mission were without foundation in fact, and were due, in some part at least, to personal jealousy."

We have learned from R. Scott Moncrieff, Esq., of Edinburgh, Scotland, that he wrote to some thirty mission-workers at Jerusalem, none of whom were aware that Dr. Barrows had visited Jeru-

salem. A letter from Mrs. Ben-Oliel states that he did not visit the mission, and the first knowledge they had of his being at Jerusalem was when they read his charge in the papers.

The following extracts are from a letter, in the *Watchword and Truth*, from a man who signs himself Ephraim Navon:

"I am a young man from Jerusalem, was born there of well-known parents, and I must say that I am sorry to have this good man, who is doing so much good in leading Jews to Christianity, wrongfully spoken against. I know of no missionary who is doing so much good as he is. I am one of the disciples of Christ through his teaching. A few weeks ago I received a letter from a young man, stating that he is suffering very much from persecution under the rabbis, because he has become a believer in Christ. He wrote to know if I could help him escape, so that he could worship Christ as he wisht. As for myself, I had the same trouble in escaping from Jerusalem. I hope that the readers of American papers will not believe the wrong statements made against Mr. Ben-Oliel, for he is an earnest worker in Jerusalem.

"The first lesson that I received was from a class of children at his home. I continued to receive instruction until finally I became persuaded that Jesus was the Messiah."

#### Mr. Varley and Warszawiak.

Mr. Henry Varley recently sent this apology to the Rev. A. F. Schauffler, D. D., with the request that it be published:

"Believing the statements made to me in October last by Mr. Warszawiak that both he and his wife had been unjustly treated, and that the Jewish Mission work in his hands had been grossly misrepresented, I wrote strongly in his defense. I have now to confess that I was deceived and led to write that which reflected unjustly upon yourself, Mr. Jesup, and Mr. Anthony Comstock. I, therefore, withdraw that which was written and express with deep regret my

sincere apologies that I was induced to defend one whose conduct I now see has merited severe censure."

The celebration of the edict of Nantes has called attention to the wide influence exerted by the exodus of Huguenots consequent upon its revocation. The Rev. Dr. Vollmer well summarized them in a recent address in Philadelphia.

About 20,000, he said, accepted the invitation of Frederick William, of Brandenburg, fully as many sought refuge in Hesse-Cassel, large numbers settled in the Palatinate, about 80,000 went to England, and 200,000 to Holland, and a large number emigrated to America. These French refugees, he continued, have left behind them many honored names in our history. The great Albert Gallatin came of Huguenot stock. Three of the seven presidents of the Continental Congress were the descendants of French emigrants. The loss of so many of her best people had a disastrous effect on France, and the French are realizing this in our own time. The immediate effects were the paving the way for the deists, atheists, and the French revolution. The prince who conquered France in 1870, Emperor William I., was lineal descendant of the great Admiral Coligny, and also one of the successors of the great elector of Brandenburg, who gave protection to the Huguenots. It is a very significant fact that on the staff of Emperor William, when he rode into Paris, were eighty descendants of those banished Huguenots. — *Christian Intelligencer*.

It seems hard to believe that such a practise as raffling for souls is possible in a nominally Christian church.

Rev. Francis Borton, a missionary in Mexico, writes:

Yesterday, in a Roman Catholic church in Mexico, I read the following notice:

Raffle for Souls.—At the last raffle for souls, the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever releast from the flames of purgatory.

Ticket 841. The soul of Lawyer James Vasquey is releast from purgatory, and ushered into heavenly joys.

Ticket 41. The soul of Madame Calderon is made happy forever.

Ticket 762. The soul of the aged widow, Francesca de Parson, is forever releast from the flames of purgatory.

Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1. To be had of the father in charge. Will you, for the poor sum of \$1, leave your loved ones to burn in purgatory for ages?—*Christian Work*.

*Erratum.*—In the April number of the REVIEW, on page 256, in Dr. Scott's article, 100,000,000 should read 1,000,000.

John Taylor, the missionary to the lepers of Robben Island, was not himself a leper, as was stated in our May number (p. 333), the pamphlet on which we based the statement being in error on that point.

On page 302, April issue of this REVIEW, Mr. Cavalier makes the Zenana Bible and Medical Mission to be the pioneer in zenana work. Another society, "The Society for Promoting Female Education in the East," claims priority. The matter is unimportant, except as pertaining to accuracy. This latter society was established in 1834, sixty-four years ago. Rev. David Abeel's appeal in the summer of that year resulted in the forming of a small band of ladies, who organized this society, in whose sphere of labor not only China but India was included. This organization claims to have made the first systematic attempt to reach heathen women through their own sex, and to have begun work in India as early as 1835. In 1842 Miss Burton

was sent out as the first agent for zenana work on a large scale, and began at Bombay. So writes Miss E. J. Whately, eldest daughter and biographer of the late archbishop of Dublin.

A friend calls attention to the fact that in September issue of the REVIEW, 1897, page 649, that is attributed to Mrs. Ingalls which was true of Miss Fielde. It is possible that it was true of both. We quote Dr. A. J. Gordon's narrative:

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "is it so?" She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreachd by the Gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told out the Story of the Cross to them. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" asked her examiner. "No," she replied, with great dignity and emphasis—"no; but I believe I have been foreordained." O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the board did in this instance.

#### Book Reviews.

"The Spaniard in History," by James C. Fernald, is a new book of about 150 pp., issued by Funk & Wagnalls. It is manifestly prepared hastily and briefly, but not carelessly, to throw light upon cer-

tain matters, political and economical, ethical and moral, which naturally are involved in the present war crisis. It contains twelve chapters, which we have read with deep interest. They condense a large amount of information into a very brief compass, and bristle with facts. The character of the Spaniard, and the rise of the Spanish power, and the course of conquest and misrule in Granada, the West Indies, Mexico and Peru, the Philippines and Cuba. The Spaniard is pictorially and graphically presented in the cruelties and tyrannies of the Inquisition, in the extortion practised on Jews, and the expulsion of Jews and Moors; in the injustice and robbery toward Central American chiefs, etc., and in the struggle with brave little Holland. Those who would understand Spain and the issues that hang on this war, should read Mr. Fernald's book.

Revell issues the fascinating life story of *Charles F. Deems*, late pastor of the Church of the Strangers. Like the gifted author, the narrative is full of points. Few men ever impress an audience with a more marked personality and a more winning originality than Dr. Deems. He was a poet, a preacher, a sage, a humorist, all rolled into one; and withal a man of beautiful missionary spirit and a wide sympathy for all human woe and want. This life-sketch is like a sunrise and sunset combined, for it has about it the morning promise and the evening repose. Every page is readable, and the book is bound to be a favorite with intelligent people. The million friends of Dr. Deems, who was one of the most admired and beloved of men, will be grateful for such a portrait of such a man, in which the "artist paints his own likeness," and his sons add the sympa-

thetic touches of coloring left out by his own hands.

"Whether White or Black, a Man," by Edith Smith Davis,\* is a romance of reality, in which the authoress has sought to show the existing and most unreasonable caste prejudice which on the part of the whites prevents the true uplifting of the colored people of the South into their true plane, physically, intellectually, socially, and spiritually. We are assured that the characters and incidents in the book are entirely true to life, and for the most part life photographs, otherwise we should infer the story to be an ideal sketch. We hope the book will serve a noble purpose and fulfil the mission on which it is sent, tho its literary quality is not of the best. Surely no practical problem more needs solution than this: How to help the long enslaved race in our land to the level of life which God means for them.

Of all methods of helping on the work of missions, none equals the Ministry of Intercession.\* In his latest work, under this title, our friend Andrew Murray has, to our mind, led the Church to the most advanced position he has yet reached. The book demonstrates both the *vast power* of intercessory prayer, but especially its *vast neglect*. He shows that this, the highest privilege and greatest weapon of a conquering Church, lies comparatively *unused* in God's armory. *Every disciple of Christ* ought to read and ponder this book. It reveals the "Holiest of all" within the veil. Throughout the book God seems to be saying to us as to Moses: "*Behold there is a place by me,*" and calling us to come up and stand there where we speak with Him face to face, and learn to prevail in prayer for others.

\* Fleming H. Revell Co.

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

## Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

## AFRICA.

—Missionary Müller, writing in the Leipsic *Missions-Blatt*, remarks that at first it seems as if it was officiousness in the missionary to disturb so courteous, friendly, and harmless a people as the Jagga (German East Africa) out of their rest and comparative prosperity. Slowly, however, one evil fruit after another is discovered, resulting from polygamy and, above all, from sorcery. The latter keeps the people under the continual thralldom of terror. Whether, as in the West Indies, it is complicated with secret poisoning, we do not know, but not improbably. The Chambers Brothers estimate the numbers that have suffered during the two thousand years of Christian history on the charge of sorcery at nine millions. That would be a trifle to the myriads that throughout Africa are continually falling victims to this charge.

—About 250,000 slaves were set at liberty by the decree for the abolishing of slavery recently issued by the sultan of Zanzibar. This momentous reform is largely due to the exertions of the bishop of Zanzibar and the missionaries of the Universities Mission.—*The Chronicle*.

—Speaking of the French mission on the Zambesi, the *Evangelisches Missions-Magazin* remarks: "In the region where the missionaries are now working, heathenism is singularly hideous. Coillard says that he has come to know heathenism at close quarters among the Basutos, the Zulus, and other South

African tribes, and that it is abominable there, but that among the Barotsis it surpasses every description. Robbery and rapacity, lying and cheating, unthankfulness and pride are viewed as something entirely natural, not even to speak of drunkenness, cruelty, superstition, and the grossest immorality. Good and evil, righteousness and sin, are distinctions with which their religion is not in the least concerned. It only occupies itself with the position which the man occupies in this world. If he dies a chief, he remains a chief; if he dies a slave, he remains a slave. Thence results the enormous contrast which subsists between the nobles and their subjects, and it is, humanly speaking, impossible to bring a chief, or, indeed, any freeman, to put himself on equal footing with a slave."

—The *Missions-Magazin* gives the statistics of the Kongo Free State as 115 stations, 684 officials, 223 missionaries, 1,474 whites; 882 being Belgians, 125 Englishmen, 91 Portuguese, 87 Italians, 71 Swedes, 61 Americans, 40 French, 37 Dutch, 21 Germans, 20 Danes.

—The furious campaign of the Jesuits in Madagascar seems to have been finally checked. Ruin and disorder still are found in the Protestant missions, but there seems to be a returning confidence. General Galliéni himself seems to show some signs of a conscience. We must, of course, be thankful for any approach to justice under a government which is capable of the Zola trial. The old antagonism between the Latin and the Teutonic races appears to be reviving, to be followed, let us hope, as Castelar predicts, by an ultimate fusion.

## MISCELLANEOUS.

—The Netherlands Missionary Society celebrated its centenary last December. In 1797, under the founder, Johann Vanderkemp, it commenced its operations in friendly relations to the London Missionary Society. Early in the present century these two societies jointly sent missionaries to South Africa and to Java; but the work was soon given up. A little later they began to work together among the Molucca Islands. The Netherlands Missionary Society did noble work for many years, but discontent sprang up in 1858, and occasioned the formation of four missionary societies, viz., the General Missionary Society of the Reformed Church, the Dutch Missionary Union, the Dutch Reformed Missionary Union, and the Utrecht Missionary Society. In 1882, the Dutch Lutheran Missionary Society was also founded.

—Altho we can not, in the world of heathen culture, reckon for a long while yet upon results in the mass for our missionaries, yet the final decision will come the more effectively, the more valiantly they take up the combat with the heathen view of the world, and carry it on by showing forth the spirit and power which are derived from the truth of God. Unquestionably, for the right use of this spiritual armor they need the technical knowledge and ability which shall enable them to transport themselves upon the opponent's ground, to carry the war into his camp, to defeat him with his own weapons. For in spiritual contests also the rule holds—attack is the best defense. A missionary would hardly accomplish much who should simply entrench himself behind the certainties of his own faith, and refuse to make any reply to the objections of

heathen unbelief. True, devout feeling gives individual certainty to the believer; but it can be communicated to others only through just thought. A missionary, therefore, can overcome the heathen error only by remembering that it is not the error which of itself can bind, but some great truth entangled with the error, and giving it its power to bewitch. He must, therefore, begin with the truth which makes the strength of the error, and detach it from its false association. For instance, the heathen pantheist takes the visible universe of God. Heartily acknowledge to him that the universe is, indeed, a wonderful self-exhibition and self-explication of God, and that none acknowledge this more heartily than the Christians. The earth is full of the glory of God, and the firmament showeth his handiwork. Divine wisdom and love appear in every part. This pantheism, therefore, is not to be simply denounced as a diabolical deception. The pantheist, however, is to be reminded that the infinite and eternal wisdom and goodness are not to be confused with the perishable and imperfect forms and nature of the universe in which they imperfectly express themselves, but above which they are essentially exalted.

Again, a missionary encounters a Buddhistic atheist and pessimist. This poor man sees nothing in the world but an endless and unmeaning cycle of ever-recurring birth and decay, out of which the weary and hopeless soul can find no redemption except in an absolute negation of being. Now the missionary may well justify him in declaring that in the whole round of created things there is no abiding object of desire. The Gospel says the same: The world passeth away, and the lust thereof. But the Gospel adds, what it was not



given to Buddha to discern: He that doeth the will of God abideth forever—the belief in a Divine will, which proposes to humanity moral ends of abiding worth, not exhausted with this span of earthly life. We do sigh under the burden of corruption, but we look for a redemption to life, not unto death. Our God is love, and has appointed for his children and fellow-laborers a part in his eternal kingdom of God. This faith of ours is the victory which has overcome and ever overcomes anew the world and its anguish. And we may remind him that it is this faith which has given the Christian world such energy and courage, while it is this despair which has shut up Asia in such ages of dead stagnation.—From Dr. Pfeleiderer, in *Zeitschrift für Missionskunde*.

—Dr. Pfeleiderer continues:—That morality which a self-complacent Japanese regards as reserved for the future of his own country has already in fact been for 18 centuries the principle of Christian morality. This incorporates into inseparable unity self-denial and self-maintenance, subordination to society, and individual independence in society. This unity of opposites is essentially included in our filial relation to God.

—Dr. G. Kawerau has published at Breslau a very interesting dissertation, cited in the *Zeitschrift für Missionskunde*, on the attitude of Lutheranism to missions in the sixteenth and seventeenth centuries. This was not merely a position of neglect, but of positive hostility. This hostility was founded on dogmatics, which, as we know, laid remorseless hold on Lutheranism for a number of generations. Lutheranism at first distinguishes sharply between the apostolate and the pastorate. According to John Gerhard the specific work of the apostolate is the commission to

preach the Gospel and found churches throughout the world, and this commission was fulfilled by the Apostles. Accordingly it is now extinct. Since then there is only the pastorate, which appertains to a single congregation, and rests upon a call. Besides, the missionary endowments of the Apostles have not survived them. They had the gift of healing, but above all, the gift of speaking in foreign tongues. As these miraculous endowments died out with the Apostles, the result is: the missionary commission has already been discharged. How, indeed, now that there were no Apostles, only pastors, could any man be duly commissioned to the heathen? Only if a Lutheran prince took possession of heathen lands, and on the principle, *cujus regio, ejus religio*, used his rights of supreme episcopate to call pastors for his new subjects. This, substantially, is what Gustavus Vasa did for the Lapps. Accordingly, Lutheran missions already began with Denmark and Norway, colonial powers. As Dr. Kawerau continues: The sum total of this view, dictated by dogmatics, was this: The still existing heathenism has hardened itself. Even if the preaching of the Apostles has not penetrated everywhere, yet its voice has resounded through all the world. The heathen have rejected it, and now they no longer stand under the grace of God, but under his wrath. Nay, there is no recoil even from the cruel conclusion: How do you know then that it is now God's will to show the heathen the way of salvation otherwise than through the general means of His Providence, through the natural knowledge of God. God's righteous wrath rests upon the heathen world. Gracious as He is, even so wrathful can He be.

With Christian Scriver, in his *Seelenschatz*, all these dogmatic dif-

ficulties melt before the reviving breath of love and compassion towards the wandering brethren. This is the spring and soul of missions. Where there is a will, there is a way.

—Mr. John Ferguson, in a paper read at Colombo, and given in the *C. M. Intelligencer*, sums up Mohammed's character and history, very tersely and accurately, as follows: "Mohammed himself as a young man up to twenty-five years of age, was very sincere, truthful, and pure. From that age till fifty-two he had a pattern home with a good wife; while he was a devout, earnest man. It was in the last twelve years of his life, after the death of his wife, that he went astray. At first he was alone and was persecuted for his notions of religion; then came great gatherings of followers and success—and success ruined Mohammed's character. It seems to me that Mohammed distinctly yielded to the temptation which Jesus Christ, sinless and divine, cast from Him. 'All these things,' says Satan, 'I will give Thee if Thou wilt fall down and worship me.' And Mohammed did *not* say, 'Get thee behind me, Satan!' He had been a prophet teaching faith in God, submission to His will, trust in His Providence, and good-will to His creatures with prayers and alms; but now he became a politician, head of a party, and carried fire and sword to his enemies. He put one merit or virtue before his followers, *fighting*; he promised them a sensual paradise; and this was secure for every one who died fighting and calling out: 'There is but one God (Allah), and Mohammed is His prophet!'—more properly, 'apostle.' He grew to be a robber, assassin, and murderer of the most cruel type, treating all Jews (the nearest creed to his own) with vindictive cruelty. He was a

man of evil passions, sanctioning polygamy and facile divorce, and himself taking eleven wives, altho his own Koran gave the limit at four. Whereas Jesus Christ liberated and exalted women as no other religious teacher had ever done, Mohammed deliberately degraded woman to an animal; and in many places Mohammedan women still believe they are like the beasts that perish. In Morocco they tell Christian missionaries, 'Why preach to us? We have no souls; you may as well preach to the cows.'"

—There is a great deal of force in what is said by a writer in the *Chinese Recorder*, that a good recipe for becoming an enlightened exponent of comparative religion is this: Give moderate praise to Christ and immoderate praise to Gautama and Confucius.

#### THE KINGDOM.

—O that the new day of Christian faith and hope and love on Christ's level might dawn upon our souls! O that we might realize what it means to have a Master who died for all men! O that we might understand what it means to believe in a religion which is given for the whole world! Then should we come with exultant joy, with eager interest, with heartfelt prayers, with overflowing gifts to redeem the partial failure and consummate the full success of foreign missions.—*Rev. Henry van Dyke.*

—An article in the June number of *McClure's Magazine* on the cost of war shows that in the 22 years after 1793, the loss to the British and French people by Napoleon was not less than \$6,500,000,000 and 1,900,000 lives. The Crimean War cost Russia, Turkey, France, and England \$1,500,000,000 and 600,000 lives. The Franco-German war cost \$1,500,000,000 and 200,000 lives. The estimate of the cost of the

Civil War of this country for both sides is \$8,000,000,000. The loss of life in war in the world's historic period is estimated at more than 7,000,000,000 men, the half of whom were killed since the beginning of the Christian era.

—The director of the United States Mint states that the world's output of gold for 1897 will approximate, if it does not exceed, \$240,000,000 in value—an increase of close to 20 per cent. over 1896. Of this total the United States produced approximately \$61,500,000—an increase of \$8,400,000 over 1896; Africa, \$58,000,000—an increase of \$13,600,000; Australasia, \$51,000,000—an increase of \$6,800,000; Mexico, \$10,000,000—an increase of 1,700,000; Canada, \$7,500,000—an increase of \$4,700,000; India, \$7,500,000—an increase of \$1,400,000; Russia, \$25,000,000—an increase of \$3,500,000. The indications for the United States are that Colorado will lead in the production of gold for 1897, as it is estimated that it will not be less than \$20,000,000. California will follow with a product of probably \$19,000,000.

—The figures which follow, taken from Rev. S. L. Gulick's "The Growth of the Kingdom of God," are most significant and full of encouragement. At the end of the third century the number of Christians is given as 5 millions, 10 at the end of the fourth, 50 at the end of the tenth, 100 at the end of the fifteenth, and 200 at the end of the eighteenth. Then in 1880 the number given is 410 millions, in 1890 as 493 millions, and in 1896 as 500 millions. During the present century the increase exceeds that of the previous 1800 years.

Between 1786 and 1890 the world's population is estimated to have increased from 954 millions to 1499 millions. The Christian-governed nations increased in the same period

from 341 to 891 millions, while those governed by non-Christians receded from 613 to 608 millions. Protestant nations governed 520 millions in 1890 as compared with 157 millions in 1786; Roman Catholics 243 as compared with 154 millions; and Greek Christians 128 as compared with 30 millions. In other words, Christians, who constitute about one-third of the world's population, govern about two-thirds of it. And this before the recent partition of Africa, which adds over 100,000,000 polytheists to those under the sway of Christian lands, reducing the other figures to the same extent. During the past 300 years the bulk of the world's area has changed hands. In 1600, Christian nations ruled 3,480,000 square miles, and non-Christians 45,619,000; in 1893 there were 40,317,000 square miles under Christians, and only 8,782,000 under non-Christians. Protestant nations have increased their area from 727,000 to 17,417,000 square miles.

At the end of the fifteenth century, when the Christian population was 100 millions, there were no Protestants; in 1891 they numbered 520 millions out of a total Christian population of 890 millions. France (Roman Catholic) had 19 millions of population in 1700 and 38 millions in 1891; while Great Britain's population grew to the same figure in 1891 from 8 millions in 1700. When the Armada threatened England, Spain had 43 millions of subjects, and England only 4 millions; now England has 38 millions, and Spain 17 millions.

In 1800 French was spoken by 31, Russian by 30, German by 30, Spanish by 26, and English by 20 millions; in 1890, English was first with 111 millions, then German with 75, Russian with 75, French with 51, and Spanish with 42 millions. Mr. Gulick states that in the negotiations for peace between

the Japanese and Chinese the English language was chosen as the best medium of communication.

—Nobody who watches the signs of the times can doubt that one of the burning questions of the near future will relate to self-support on the mission field, and whether abroad or at home. The *Indian Witness* strikes the key note in this fashion: "We repeat what we have substantially urged on a previous occasion, that all new missionary enterprises to be hereafter commenced in India, should be conducted on the general principles indicated by Dr. Ashmore. Let no foreign money be expended on any object or for any purpose except to support the missionary evangelist and to maintain the native evangelists until native churches are organized, which shall become responsible for them. Such a plan will most probably involve slower progress in every direction; but the tremendous advantage of having the whole work on a self-nourishing, self-directing, and self-propagating basis from the very first, will more than compensate for the less rapid numerical development on the ordinary plan. We suggest this, it will be noted, in connection with all *new* missionary enterprises; for we greatly fear that no mission with a history back of it could muster sufficient courage to retrace its steps and commence *de novo* on the primitive lines laid down above, even were this possible."

—And why no greater progress has hitherto been made is at least in part explained by Rev. J. C. Hoare, of Ning-po, China, who at a breakfast in Oxford, England, asked: "Why are we not able to have independent churches in the foreign field now as in the early days? And in reply named as one reason: the division of Protestant Christen-

dom. In Ning-po there are 1,000 Christians, and according to the means of the Chinese, they could support 2 native pastors—a good proportion, surely, and sufficient. But as Presbyterians, Baptists, Churchmen, and others must each have a pastor for their own flock, there are no less than 8 pastors in Ning-po, a number quite beyond the native church to maintain, and not necessary either."

—The increase of interest among scholars in Semitic literature has led to the publishing of a variety of literary and grammatical works in the Nestorian character, in Germany, France, and England. And here again the missionary service proves the handmaid of science. The beautiful type in which the great publishing houses of Europe are bringing out this Syrian literature, was furnished them from the foundry of the Presbyterian mission press at Urumia, Persia. There the dies were cut, the matrices made, and sample type cast. The latest incident is the casting by a type foundry in New York, for the Cambridge Press, England, of a font of the same type used in the Syriac Bible recently issued by the American Bible Society, with which to print a dictionary of the modern Syriac language, which the missionaries, Dr. Justin Perkins and his colleagues, first made the scholars of Europe and America acquainted with.

—A Belgium commission of university men have been making an investigation as to the use and abuse of alcohol. They agree that it is "never a tonic or a stimulant, and never increases the vital powers, but always lowers them;" that "no form of distilled spirits has any nutritive value," and that "the injuries of alcohol are always transmitted to the next genera-

tion." Being a scientific commission, its words have weight.

—It is really too bad that the mountain continues to be so stubborn and recalcitrant, and compels the poor prophet to do the traveling. That is, several times in recent years, tho Rome strictly forbids the multitude to read the Word of God, she is yet compelled by circumstances to supply the same for their use, and even to make translations into the vernacular. Thus it was not long ago in Uganda, and now this dire calamity has befallen in both Japan and China.

—Let the churches beware! For a movement is under way and is steadily gaining momentum, which bids fair to greatly increase the sums given to missions. It is known as the "Living-link system," a broad term to include all direct connection of churches or individuals at home with institutions and workers in the foreign field, so far as the matter of financial provision for the maintenance of the latter is concerned. A home church, college, or university supports its own missionary, or furnishes sufficient funds to maintain a school. A Sunday-school, Christian Endeavor society, or Epworth League undertakes to be responsible for the salary of native preacher or other worker. A man or woman desires to meet the cost of keeping a native evangelist in the field, or of supporting a student in college or theological seminary, or of educating a boy or girl in a boarding-school. And the first we know a student volunteer will be calling on us, looking us in the face, and saying: "Here am I ready to go, help to send me." And it will be very solemn business to refuse. Why, it looks much as tho every church possess of any considerable financial strength would presently feel com-

pelled to maintain a representative at the front.

—An African woman came into possession, by some means, of an English Bible. She and her people had heard a little of the great Gospel; they knew something of what the book was; and the woman was filled with delight in its ownership. But, alas! it was written in a strange tongue, and those who could interpret it were far away. Still something must be done with so rare a treasure. After consultation, a day was set, notice was given, and, at the appointed hour, the Bible was laid on the stump of a tree in an open space. Then the natives began to assemble, took their places in a circle about the spot, and, after waiting for a time in reverent silence, quietly dispersed. Can it be doubted that the Father, who seeketh those to worship Him who shall worship Him in spirit and in truth, was there in their midst, and accepted gladly the poor, maimed service, which was all that they had to offer Him?—*Gospel in All Lands.*

—Dr. Foster of the great Clifton Springs Sanitarium, has discovered that his extensive work of repairing missionaries who come home on furlough, is every whit as important as the task of preparing them before they first set forth.

#### UNITED STATES.

—Mr. James Bryce, M.P., in the *Bookbuyer* says: "Every time that I revisit the United States I am struck afresh by the enormous benefits which the country derives from the absence of any one privileged and dominant church, whose pretensions tend to create unchristian pride in one set of Christians, and no less unchristian bitterness in another."

—American locomotives are capturing the foreign market. The

Baldwin works at Philadelphia have, within two months, received from abroad orders for 107 locomotives. Of these orders 83 came from Eastern China, 10 from New Zealand, 6 from Spain, 2 from Argentina, 5 from Egypt, and 1 from Mexico. The Schenectady Locomotive Works report an order of 38 locomotives from Japan; the Brooks Locomotive Works, 5 from Japan, and the Richmond Locomotive Works, 17 orders for the Finland-Russian state railway. Thus, it will be seen, the wonderful mechanical genius of this people in building locomotives as well as in other lines, is fairly appreciated abroad, even Spain recognizing it.

—To supply the army and navy of the United States, now placed on a war footing, very large demands are being made on the American Bible Society for Scriptures. The brave men, who are exposing their lives for country and humanity, are exposed also to the passions and demoralizing influences of war. They must be enabled to “put on the whole armor of God, that they may be able to withstand in the evil day, and having done all, to stand.” “The sword of the Spirit, which is the Word of God,” can at least be put into their hands. Special gifts are needed to enable this society to meet this unexpected but sacred and patriotic duty, in addition to its great, regular, world-wide obligations, which are already much in excess of its income.

—Bishop Whipple, who has known the red man intimately for many years, says: “The North American Indian is the noblest type of wild man in the world. He recognizes a Great Spirit, has an abiding faith in a future life, passionately loves his family, and will lay down his life for his tribe. He is the soul of hospitality. If his

bitterest enemy came to him, he would be treated with as much courtesy as if he were a friend. The Indians are also a truthful race, unless dominated by drink. I have never known an Indian to tell me a lie. Last year I heard an officer in the army say: ‘I have lived twenty-one years with the most warlike Indians on this continent; half the time I have been hunting them, and the other half they have been hunting me, and I have never known an Indian to tell me a lie.’ And every officer in the army will indorse this. They are also very honest, and have a dry humor. Many years ago I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out, I asked the chief if it was safe to leave them there while I went to the village to hold a service. ‘Yes,’ he said, ‘perfectly safe. *There is not a white man within a hundred miles!*’”

—The extreme poverty of the great mass of the colored people is a barrier to progress. It is no uncommon thing to see children, even in the coldest season of the year, without shoes and stockings, and with, oftentimes, but one garment—either a thin dress or a pair of old trousers; sometimes this dress is supplemented by a rag tied over the head, or by an old hat, these articles being the sum total of the wearer’s wardrobe. The elders are not much better clad than the children, tho their feet are generally incased in something that answers for shoes—sometimes one boot and one shoe, or a pair of old slippers or pieces of carpet tied on with sundry strings. The homes of many are absolutely without any comforts whatever; in them ignorance, vice, and superstition reign supreme.

—The receipts of the Baptist Mis-

sionary Union fell short of meeting the cost of the foreign work by \$68,000, after the very sharpest retrenchment had been made, and only a large bequest, available at the last hour, averted a most serious deficit.

—Honor to whom honor is due. The New York *Voice* makes a most creditable showing for Notre Dame, the great Catholic University at South Bend, Ind. This institution has 1,500 students. The *Voice* says: "Through the influence of the University, Notre Dame is in Prohibition territory. Father Burns, one of the leading spirits of the faculty, is State organizer of the Indiana Total Abstinence Union. Father Cavanaugh is one of the best-known temperance advocates in this State. Almost every member of Notre Dame's faculty from President Morrissey down carries a knife in his sleeve for the saloon and for drink in all forms." For thirteen years two daily newspapers of this place have had standing this paid advertisement:

#### LIQUOR DEALERS!

I hereby give notice that I will prosecute to the fullest extent of the law, and regardless of cost, any liquor dealer or person who will give or sell liquor to students, or in any way assist in procuring it for them.

REV. A. MORRISSEY,

Pres. Notre Dame University.

Surely, the sturdiest Protestant college president could not do much better than that.

—The bill for the annexation of Hawaii has at last been passed by Congress and signed by President McKinley. It is to the missionaries and their children that we owe the rescue of these islands from barbarism.

#### GREAT BRITAIN.

The aggregate income of 24 of the leading British missionary societies for last year was almost

£1,900,000, and if all the lesser ones were included, the total would reach to £2,000,000. The receipts of the six largest organizations are as follows: Church Missionary Society, £331,598; Society for the Propagation of the Gospel, £317,513; British and Foreign Bible Society, £229,750; London Missionary Society, £141,330; Religious Tract Society, £137,123; Wesleyan Missionary Society, £132,227; Free Church of Scotland, £126,076.

—The ninety-fourth annual report of the British and Foreign Bible Society shows that the society has 5,600 auxiliaries, associates, and branches in England, and 1,860 abroad, employs 600 colporteurs in foreign fields, and 500 native Christian Bible women. Its circulation during the past year of Bibles, Testaments and portions reacht 4,387,000 copies, an increase of more than 600,000 copies over the previous year, and 180,000 copies more than the largest total ever reported. Of this increase, considerably more than one-half was in foreign languages. The total issues since 1804 are 155,529,954 copies. Of the \$1,109,275 expended, \$536,580 was spent in translations, revisions, and manufacture of Scriptures, and \$572,705 in grants, agencies, colportage, and other charges. Among the principal items of the year's work were the circulation in Russia of 55,000 copies in over 50 languages; in India of nearly 500,000 copies, and in China of 570,000 copies.

—The Religious Tract Society issued during its ninety-ninth year, just closed, nearly 60,000,000 books and other publications. The combined trade and missionary income was \$666,135. The centenary fund of \$250,000 is approaching completion, \$170,000 having been raised. The number of languages and dialects in which the society has publications, is 229.

—The Church Missionary Society, the largest in the world, can put forth such figures as these. They are only approximate, some of the missions having sent in no returns: Stations, 483. European missionaries: ordained, 411; lay, 127; wives, 300; other women, 254; total, 1,092. Native and Eurasian clergy, 357. Native lay teachers, 5,601. Native Christian adherents, including catechumens, 230,237. Baptisms during the year, 15,139, of which 6,581 were adults. Of the adult baptisms, 3,470 were in Africa, and 1,806 in India. The increase of missionaries in particular fields in the last ten years is worthy of note: in western Africa from 11 to 44; in eastern equatorial Africa from 26 to 83; in Mohammedan lands—Egypt, Palestine, and Persia, from 17 to 77; in India, from 133 to 244; in China, from 30 to 111; in Japan, from 14 to 63. In addition to its “regular” work, the C. M. S. has a medical arm, in which in two years has occurred an increase of about 50 per cent. in the amount of work done; 800 beds have increased to 1,250; 6,432 in-patients to 9,314, and 414,000 out-patients’ visits to nearly 600,000.

—In the annual meeting, Secretary Thompson, of the London Missionary Society, could say of the Madagascar Mission, which he had recently visited: “By arrangement with the Paris Missionary Society, that society has taken charge of the secular education in the elementary schools, our own missionaries and evangelists having, however, the right of giving religious instruction in their schools at certain specified times. Roughly speaking, about one-half of the country districts in Imerina, and two districts in the Betsileo province, have also been handed over to the same society. The outcome of this transfer has still to be tested

by time and experience; but by the exercise of a little patience and forbearance on both sides there ought to be no insuperable difficulty in securing harmonious cooperation and a distinct accession of Protestant influence and power.”

—The figures which follow will give some idea of the mission work of the Wesleyan Church: “Under the immediate direction of this society there is a church membership of 44,457, with 11,093 on trial. Allowing for the disappearance from our returns of the German District, which now forms part of the Methodist Episcopal Church in Germany, there is an increase on the year of 2,298. In the missions under other conferences, which were founded and are still assisted by this society, there are as follows: France, 1,769 members, 158 on trial; South Africa, 47,872 members, 21,448 on trial; the West Indies, 47,184 members, 3,317 on trial. That is to say, there are nearly 180,000 souls in the fellowship of the churches that owe their origin to this society and are still in various ways connected with it.”

—The English Presbyterian Church has work in Amoy, Swatow, and Formosa, as well as at Singapore and Rampore Bauleah, India, with 165 stations, 153 native agents, and 55 European missionaries, 25 being women missionaries. Ten medical mission hospitals are open, giving help and healing to some 30,000 annually. The Swatow Hospital is the largest in all China. Great blessing has been granted, many converts have been won, and a self-supporting and self-propagating church is being formed, especially in China, where the utmost effort is being made to evangelize the Chinese by Chinamen. There are now 5,466 native communicants in connection with the mission churches.



—During 1897 the missionaries of the Free Church of Scotland baptized and admitted to the church 1,287 adults; the children baptized numbered 1,489. In 6 colleges and 458 schools so many as 36,361 young people, of both sexes, received daily instruction in the Bible and ordinary text-books, English and vernacular. The number of native communicants is 10,232 at 42 central and 291 branch stations. They gave £23,680 as fees, and as contributions for Gospel ordinances £3,245, a larger sum than the congregational givings in Scotland. The medical and surgical cases treated by the 42 medical missionaries, Scottish and Indian, were upwards of 145,000. The total number of Christian agents is 1,582, of whom 1,381 are from Scotland.

—Of £8,548, raised by the Free Church in 1896-98, apart from the subscriptions of members as citizens, £3,064 was spent in daily relief and in building at Bhandara, India; and £4,500 has been invested, yielding £135 for the support of 328 children, of whom 194 are boys and 134 are girls, for eight years.

—The United Presbyterian Church of Scotland gives this report: "We have a staff of 153 fully trained missionaries, with over 800 native workers of one kind and another under their superintendence. There are 111 mission congregations, with more than twice that number of out-stations. The total membership in our mission field is 23,404, an increase of 2,376 over last year, tho the increase then reported, 1,079, was the largest in our missionary history up to that time. For the past seventeen years there has been an uninterrupted advance, the average annual increase during that period being 806. The income of the foreign mission fund for 1897 was £33,666, or £9,903 less than last year, but it is satisfac-

tory to learn that this large decrease is mainly due to a falling off in legacies, and the regular means of support, congregational contributions, instead of comparing unfavorably with the former year, shows the substantial increase over £650."

#### ASIA.

**India.** Rev. John Craig writes thus in the *Canadian Baptist* concerning the weather: "For the past two or three weeks the temperature in the house at bedtime has been 90° or 91°, and the morning shows a fall of only a couple of degrees. Doors stand wide open, except when closed in the daytime to keep out the heat. People who like a *steady* climate ought to try it here. As to the day temperatures, we have had it over 100° nearly every day for the past two weeks. One day lately it was 99°, but the next day gave us 109° to make up for it. I suppose we enjoy a temperature under 90° for a few hours in the evening and for a few hours in the early morning. The rest of the time it is 90° or over."

—An event of considerable interest to the American and Canadian Baptist missionaries took place last April in the ceremony of completing the Nellore-Bezwada section of the Madras-Bezwada railway. Construction work was begun about three years ago from Nellore northwards, and from Bezwada southwards. The last bolt was screwed in on the south bank of the Manneru, in the Ongole division. Nellore has had communication with Madras for many years, but it was round-about. The direct line is to be finished soon. We shall then be within twenty-four hours of Madras. As the line just completed passes through or near Bapatla, Ongole, Kandukur, Ramapatam, Kavali, Allur, and Nel-

lore, you can imagine what a deep interest we all take in it.—*Idem*.

—The plague is in Calcutta. Not many have been attackt, but rumors of various kinds have disturbed the peace of the city. The report spread that inoculation was to be compulsory. Consequently thousands of people left Calcutta, and there have been strikes of dock-laborers, cart-men, and carriage-drivers. While the excitement was at its height a poor man was walking along with a piece of paper in his hand, when he was set upon by a howling crowd of coolies, because he was supposed to be an inoculator. He sprang into the river, but was still pelted with stones and bits of coal, and at last sank before help could be rendered by a steam-launch that went to the rescue.

—Two miles from the city of Lucknow is the decaying village of Alligunj, once the home of many rich people, and still the scene of a great annual Hindu festival. In the center of the village, surrounded by tumbled-down buildings fast falling into ruins, stands a wretched, filthy little shrine dedicated to Hanuman, or Mahabir, the monkey god. To this shrine, at the time of the annual festival, held some time in May, thousands travel greater or lesser distances, some as much as fifty or even one hundred miles, measuring their length upon the ground. Taking a small stone in his hand, the pilgrim stands in the attitude of prayer with hands folded on his breast and mutters words of prayer or praise. Then, lying full length on the ground, he places the stone as far forward as he can. Standing up by the stone, the pilgrim goes through the same action, length by length, making slow progress to this village shrine. His mother, wife, sister, or daughter walks by

the roadside, carrying water for the thirsty devotee to drink, and at night when he stops for rest, cooks his evening meal.—*The Gleaner*.

—It is only right for a missionary to make very warm acknowledgment of the most humane and wise treatment by the government of India in the great famine of 1897. After the famine of 1877 it prepared an elaborate code of directions to officers in various departments for guidance when a famine threatens, begins, increases, and even when it has abated. Undoubtedly the code indicates only the ideal, which in practise the government did not realize. But so far as my knowledge goes, the higher officers, especially the Europeans—of course some were not as wise and humane as others—as a body deserve the admiration and gratitude of all lovers of humanity for their devotion and wisdom in this famine. Tests which were in the main suitable, were everywhere employed to limit the danger of pauperizing the people, and to prevent needless expense. But the fidelity, the energy, the entire absence of parsimony, deserve open acknowledgment. The famine made me see more than before something of the awful condition of men, and the inability of Hinduism to help men. In the days of want, multitudes of men and women thought of nothing but the stomach, and moral considerations had no place. Laziness, immorality, lying, cheating, robbing, were most prevalent. It was common for subordinates on relief work to rob the poorest in many ways, and fictitious names were entered on the rolls of relief works to cheat the government. I never heard anyone suggest that any of this wrongdoing was opposed to Hinduism, or that Hinduism had any power to remove it.—*Rev. R. A. Hume*.

—In the report for 1897 of the Tinnevely District Church Council, the record of the thanksgiving services in commemoration of the queen's accession, gives occasion for a comparison showing the progress the C. M. S. Tinnevely mission has made during the queen's reign. The year 1837 witness the fair organization of the mission and the settlement of various mission centers. The figures are as follows:

	1837.	1897.
Adherents .....	8,207	50,797
Communicants .....	114	12,618
Pupils under instruction..	2,320	13,129
Pastors .....	None	50
Catechists .....	193	522
Native contributions .....	None	Rs. 42,383

—The number of students enrolled in the Church of Scotland's College Department, Calcutta, for 1897-8 was 636—the largest in the history of the institution, and more than that of any other missionary college in northern India. The number of pupils enrolled in the School Department was 512, making a total of 1,143 in the institution. Of these there were 41 Christian students and pupils. The income from government grants-in-aid, fees, etc., reached 36,648 rupees, which not only defrayed the expenditure of the native staff, but also the damage done to the buildings by the earthquake, keeping the institution in repair, and evangelistic agency.

—The Rev. C. E. Tyndale-Biscoe speaks of "uphill" work in Kashmir. And why uphill? Because of the character of the people. "When you tell a fellow he is a liar, he says, 'Oh, yes, sir; it is quite true!'" When the boys of the high school were first invited to play football, they declined, saying it was hard work, and they were all gentlemen—gentlemen did no hard work. Now, however, there are 500 playing football.

**China.** Prince Henry, brother of Emperor William of Germany, has

secured privileges at the Chinese court hitherto unknown to any European. When he shall arrive in Peking "the empress dowager will receive the prince, and the emperor has consented to treat his royal guest on a footing of equality. He has also agreed to return the Prince's call and to sit at the same table with him at the summer palace, where Prince Henry will be the guest of honor. These concessions, altho referring to mere matters of ceremony, are considered of the highest value, as breaking down the last barrier of imperial prejudice."

—There are some 20 or 30 Moslem settlements known to missionaries in South-East Yunnan. These present all the well-known features of a Mohammedan community as found in other parts of the world—the mosque, the schools, the mullahs, or teachers of the faith. Many of the latter have studied from boyhood to gray hairs, and can read fluently in Arabic; they know little, if any, Chinese. Mr. F. H. Rhodes of the China Inland Mission, who successfully applied for a grant of Arabic scriptures, is now itinerating amongst these interesting communities with the Bible in their sacred tongue in his hand. He will invite the mullahs to accept a copy of the complete Gospels, to compare the Bible with their Koran.

—Along the road we saw a party of Tibetans, real live Tibetans and Lamas, come down for the big market which is to be held in Ta-li in a day or two. Old priests, men, women, boys and girls with short cropped hair and strange garments, red being the principal color, made from the wool of the yak. Some wore comical yellow hats with fur round. Nearly all wore a rosary round their necks, the beads of which they diligently counted;

others had a small shrine with an idol or a substitute inside; some carried other relics. The people were constantly praying. Walking along the road driving their horses I saw them lifting up their hands in the attitude of prayer and mumbling to themselves. There was an old fatherly-looking priest with white hair and beard, dressed rather better than the ordinary folk. The people would bow before him, and he would reach out his hands to touch their heads and bless them. The parents would bring the little babies to him and he would lay his hand upon their heads.—*China's Millions.*

—Mrs. S. L. Baldwin wants Chinese churches, or missionary chapels, to be built with prophets' chambers, for our missionaries, men or women, to rest in after the hard, long day's work, and she asks for a dry wooden floor in them, a glass window, a bedstead with rattan instead of board bottom, a table and two chairs. Ten dollars would pay for the furnishing, and \$2 would put the floor in.

—There are 28 Protestant missionaries residing in Kiukiang. These 28, including wives, are 6 of the Methodist Episcopal Mission, 6 "Brethren," 4 of the China Inland Mission, 4 of the Woman's Foreign Missionary Society, 2 Baptists, and 6 unconnected. They hold a general prayer meeting every Friday afternoon.

—As an illustration of the progress of self-support in India, the mission of the Lutheran General Synod: while the expenses of village congregations have advanced in ten years from \$4,500 to \$6,352, the receipts from the natives have increased from \$158 to \$2,806. The high school and college at Guntur which in 1886 cost \$2,933 and received only \$1,071, during the past year cost \$5,926 and received \$5,002.

This is apart from the salaries of the missionaries.

**Japan.** When Mrs. Mary C. Nind was in Japan, seeing the apparently neat, well-trained servants, she said to a group of missionaries: "Now, really, wouldn't you find it a little hard to go back to America and live again without servants?" To her surprise one of the older members of the group burst into tears. This missionary had once gone into her kitchen in time to see her cook, filling the teakettle with water still warm from the bath; and again, to see another cook moistening freshly-baked loaves of bread by squirting water over them from his tobacco-stained mouth. One of the brightest servants she had ever employed presented frequent bills for broken chimneys, putting the money for them in his own pocket. The same "boy" made a duplicate key of the storeroom, which enabled him to take successive relays from the sugar barrel to sell for his own profit.

—The American Board has made a demand upon the trustees of Doshisha University in Japan for the repayment of \$175,000 which was put into it as a Christian institution. It has cast off its Christian features in order to gain certain advantages from the Japanese government. It is pleasant to note that such a gross breach of faith and dishonesty has stirred widespread rebuke and protest among the Japanese themselves.

—Mr. Kataoka Kenkishi, an elder in the church at Kochi, was a candidate recently for election to the diet or Japanese parliament. Not long before election day he was warned that his attitude as a Christian would be used against him, and that unless he should renounce his Christianity he would be defeated. He replied that he

would much rather be defeated than to give up his religion. The outcome of the issue was that not only was he elected a member of the diet, but, when the diet convened he was elected its president.

—The *Japan Mail* says: “We need not, perhaps, refer specially to the subject of missionaries and their usefulness. Our opinions on that point must be well known to readers of this journal. It is our desire to say, however, that even though there were no abuses in this country calling for missionary denunciation except the shocking and barbarously cruel abuse of keeping concubines in the same house with wedded wives, the presence of the missionaries would be amply justified. It is only necessary to ask any Japanese lady what she thinks of the aid that Christianity can contribute toward relieving her sex from that source of bitter sorrow and often lifelong suffering. The answer will clearly indicate one work, the achievement of which would earn for the missionary a nation’s blessing.”

#### AFRICA.

Many illustrations of the long-suffering of the Anglo-Saxon are to be seen in the British occupation of Egypt; but one of the most striking is the fact that in the mixed tribunals, in a country ruled by Great Britain, the English language can not be used, but only Arabic, French, or Italian. Considering the supremacy of the British influence in Egypt, this is extraordinary; but we may be sure that no other power in a similar position would have refrained from giving its own language equal rights, as Lord Cromer suggests should be now done for the English.—*Independent*.

—J. C. Hyde writes in *Gospel in all Lands*: “The African missionary dresses in a way that suggests the

armor of the Ephesians. His loins are not only girt about with truth, but he wears a cholera belt of red flannel, conspicuous and essential. He would be a failure without the breastplate of righteousness, and he will often add a chest protector from the dampness. If he comes with firearms, he will have no people to whom to preach, so that his feet must be shod with the preparation of the Gospel of peace, and at the same time he must have on shoes that will not admit thorns, and the first indication of ‘jiggers’ must be carefully removed. Above all, he must have the shield of faith in God, which will help him to withstand all the fiery darts of the evil one, as well as the umbrella to keep from the tender head the direct rays of a tropical sun. The pith helmet, so essential to the head, reminds one of the helmet of salvation, for the head well cared for is the means of imparting the dictates of the heart to a heathen population. But the ‘sword of the Spirit,’ the Word of God, can never be left behind. Men have died to translate it into three hundred and thirty-three languages of the world, and the right use of the Word has been the great power of the missionary.”

—A Baptist missionary writes from the Upper Kongo: “Another pleasing thing about those who have been received here as church members, is that all have pledged themselves to give a tenth of their income to the Lord. Two are sawyers, and they have instructed Mr. Milne to debit their wage account with one-tenth. Both Frank and Vinda, my Lower Kongo helpers, do the same, and out of their allowance for rations they also give weekly. One Christian left by Mr. Moody at Irebo has also expressed his desire to give a tenth, as the others are doing. Of course, their incomes

are small. Wages, in some cases, are only half a dollar a month, and allowance for rations 60 to 80 cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with 10 cents. I asked him what it was for, and he replied: 'It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God.' Another did the same about a shirt he had sold."

—The latest intelligence from Sierra Leone puts the loss of life in the mission of the United Brethren at 7 instead of 5, or 2 men with their wives and 3 unmarried women; besides a larger number of native laborers. Much property was destroyed and the surviving missionaries were compelled to leave the country until the strong arm of law has done its work of retribution and quiet has been restored. It appears also that it was not the hut tax which led to the massacre, but a mere outburst of savagery and diabolism. The July *Woman's Evangel* is a memorial number and gives excellent photographs of the martyred seven.

—At Lovedale, every Sabbath morning, groups of Christian lads and lasses go out to preach the Gospel to the heathen at their own homes, not in waiting till they come. Eight companies are engaged in this itinerant work.

—Several years ago an Arab slave ship was captured north of Zanzibar, as it was seeking to transport some slaves from the Galla country, including a large number of children, to the Asiatic coast, and 64 of these freed children were sent to Lovedale to be under Christian training, in the hope that some of them might ultimately return to their native country bearing the message of the Gospel. It is now reported that of the 64 who went to

Lovedale, 12 have completed their course of study, of whom ten have been trained as teachers or artisans. Many of them have made profession of their faith in Christ.

—Dr. Snyder writes: "The little church at Luebo is growing fast. Mr. Shephard has added thirty feet to the length of the building, and every seat was filled, people sitting in the aisles and between the seats, and standing at the door. There is a native choir and a Sabbath-school in classes. Five years ago these natives were entirely ignorant of the Gospel. And now the church numbers nearly 200 and the Sunday-school more than that number. All give liberally to the support of this church. Among my many visitors was a great crowd one day, all dressed up in scanty clothes and red paint. They brought their musical instruments, and had a dance in my honor."

—Rev. Simon P. Sihali, a Kafir missionary on a visit to England, in an interview in the *British Weekly*, speaks most hopefully of the native races of South Africa. According to him, if they can only be Christianized and civilized, they are well fitted to play a prominent part in the life of the country, both politically and socially. Their populations differ in one most significant respect from other barbarous communities among whom white people are settled. Instead of declining in numbers, they are rapidly increasing—a fact which shows that there is real vitality in the race, and that it has a future. The Kafir students hold their own well in the missionary colleges, showing that the natives are capable of culture. A perusal of this striking interview gives a deep impression of the vast importance and boundless promise of missionary work in South Africa.



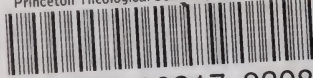
**For use in Library only**



For use in Library only

I-7 v.21  
Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9308